Library Pacific School of Religion Berkeley, Calif. Jan25

VOLUME 32—No. 12 DECEMBER, 1926

Continues The Sermonizer, Student and Teacher, Preacher's Assistant, Preacher's Magazine, and Preacher's Illustrator

THE BIBLE CHAMPION

Official Organ of the Bible League of North America

ESTABLISHED IN 1889

Frank J. Boyer, Managing Editor and Publisher

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Entered as Second-class matter, at the Post Office. Reading, Pa., under act of March 3, 1897

"In the Name of Our God We Will Set Up Our Banners"

CONTENTS---DECEMBER, 1926

EDITORIAL

The Meaning of Christmas—*David S. Kennedy, D.D.* ... 606
What is the Way of True Progress?—*Leander S. Keyser, D.D.* ... 607
The Dead and the Alive Church—*David S. Kennedy, D.D.* ... 608
The Sign of the Prophet Jonas—*Philip Mauro* ... 609
The Consolation of Christ—*David S. Kennedy, D.D.* ... 611
Preach the Truth—*David James Burrell, D.D.,LL.D.* ... 612
The True Human Nature of Christ—*Leander S. Keyser, D.D.* ... 613
The Christ of History and Experience—*Leander S. Keyser, D.D.* ... 614
Is this an Age of Doubt or of Faith?—*David S. Kennedy, D.D.* ... 614
A Creed that Is a Creed—*Leander S. Keyser, D.D.* ... 615
Hail the Mighty Dinosaur ... 616
Notes and Comments ... 616
Wayside Gleanings ... 622

THE ARENA

Christmas Heralds and their Message—*William H. Bates, D.D.* ... 625
Guard Against Worldiness—*Newman Hall* ... 629
The Minister's Gospel—*Lawrence Keister, D.D.* ... 630
My Hope—*J. M. MacLean* ... 636
Science Speaks to Osborn—*Arthur I. Brown, M.D.,C.M.,F.R.S.C.* ... 637
The Relation of Christianity to Judaism—*Professor J. A. Huffman, D.D.* ... 641
Preaching and the Bible—*Bishop Warren A. Candler, D.D.* ... 642
How Evolution Fares in France—*Dr. Doumergue* ... 643
Why I Believe in the Trinity—*W. Maslin Frysinger, D.D.* ... 644
Alleged Discrepancies of the Bible—*William H. Bates, D.D.* ... 646
The Lost Birthright—*Christopher G. Hazard, D.D.* ... 647
The Secret of Comfort from God—*Phillips Brooks, D.D.* ... 647

THE SANCTUARY

The Three Advents—*William H. Bates, D.D.* ... 648

FLASHLIGHTS—*Edwin W. Caswell, D.D.* ... 651

PRAYER MEETING SERVICE—*A. William Lewis, D.D.* ... 652

OUR SERIAL

Jungle Poison—*Professor Glenn Gates Cole* ... 654

THE LIBRARY TABLE—*Conducted by Professor Leander S. Keyser, D.D.*

"The Gist of Evolution" ... 658
Russia Contributes an Important Volume—*Rev. E. W. Hammer* ... 664
Reviews of recent Books ... 665

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Volume 32 DECEMBER, 1926 No. 12

EDITORIAL

A Get Acquainted Offer — 17 Months for $2.00

AS an inducement for new subscriptions we now offer to send the CHAMPION for 1927 for $2.00 and will send FREE Five previous numbers, as a premium. In these five issues we will include the November and December issues—as long as we have them to send. We printed an extra large edition of these two numbers, but the other three numbers will be taken from such issues as we have on hand.

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The Meaning of Christmas

AS Christians, we may well rejoice because of the humanitarianism, the spirit of good-will that finds expression in connection with Christmas. It is a mistake, however, to suppose that this thing is exclusively Christian, and hence, that its presence is any necessary indication of the dominance of Christianity over the lives of men. The most we are warranted in saying is that the absence of this thing means that men are strangers to vital Christianity. Humanitarianism, the brotherhood of man, as this phrase is usually understood, existed before Christianity. But while Stoicism taught that all men are brothers because of their common possession of human nature, Christianity seeks to make all men brothers by bringing them into common connection with Jesus Christ. It is to be feared that most of the humanitarianism of our age is Stoic rather than Christian. But while Christianity is not to be identified with mere humanitarianism, ancient or modern, yet it inculcates with unrivaled earnestness charity toward all, whether Christian or non-Christian. Hence, as Christians, we are able, without overlooking the fundamental difference between a brotherhood grounded only in human nature and one grounded also in Jesus Christ, to rejoice at every expression of "peace on earth and good will among men." We never forget, however, that the relation we sustain to those who are "brothers in Christ" is quite different and infinitely richer than that which we sustain to those who are not so related.

But while Christmas has a varied meaning, it is all but universally regarded as a commemoration of the birthday of Jesus Christ. As a result, the meaning it has for people who think about the matter at all is largely determined by their understanding of the nature of the event known as the birth of Christ. Was that event the first appearance of the greatest religious genius, of the greatest moral teacher and example, of the one ideal man of which our race can boast? Was Jesus the first of that long line of believers we call Christians whose influence has been so beneficent? Or was that event the first appearance of a person infinitely more important even than that? Was it the first appearance of one of whom John could truthfully say: "The Word became flesh and dwelt among us—and we beheld his glory, glory as of the only begotten of the Father—full of grace and truth?" Was it the first appearance of one to whom the Baptist could rightfully point and say, "Behold the Lamb of God that taketh away the sin of the world?"

The meaning Christmas has for us is largely determined by the answer we give to these questions. While there are ample reasons for commemorating the birth of Christ, which ever explanation we accept, yet, it seems to us, it is only those who see in Jesus Christ one whose rank in the scale of being places him alongside of God, and who by his death on the cross accomplished their salvation, who can adequately appreciate the meaning of Christmas day. Even from the viewpoint of those who think that Jesus can be enclosed in human moulds, if there are good reasons for commemorating the birthday of any great man, there are better reasons for commemorating the birthday of Jesus Christ. For he is the great man beyond compare. For us, however, Christmas Day commemorates not so much the birth of a unique man whose life was uniquely beneficent to mankind as a momentous event in the eternal life of God himself, motived by redeeming love and culminating on the cross of Golgotha. The cradle of Bethlehem, even though it contain the Son of God incarnate, must be interpreted in the light of what happened on the cross on Golgotha if we are to adequately realize why the sight of it led the heavenly host to praise God, saying, "Glory to God in the highest, and on earth peace, good will toward men," and one of their number to say to the shepherds, "I bring you tidings of great joy which shall be to all the people; for there is born unto you this day in the city of David a Saviour, who is Christ the Lord." We believe the day is coming when men shall dwell together in peace and amity, when love shall be the law, and happiness the universal condition, but that day will not have fully come until he who was born as a babe in Bethlehem, and who died as a sacrificial lamb on Golgotha, working only as God can work, shall have fully realized his purposes.

Otherwise expressed, the meaning of Christmas, even among those calling themselves Christians, is radically different, according as they regard Christ as the subject or the object of religion. Modern liberalism sees in Jesus merely a subject of religion—not one who offered himself as an object of religious trust, but rather one who urged men to have faith in God like his faith. It is not thus, however, that he is pictured in the New Testament, or that he has been conceived by the church of

the ages. In the New Testament and by the church of the ages, Christ has been regarded as an object of religion, because his status is that of God. What is more, in the New Testament and by the church of the ages, he has been regarded as one who wrought redemption for mankind by an expiatory death on the cross. In the nature of the case, Christmas cannot mean the same for those who see in Jesus merely a religious model as it does for those who see in him an object of worship who is qualified to save them from the guilt and pollution and power of sin. Bethlehem as well as Golgotha finds its explanation in the salvation of sinners. Hence only the redeemed can fully appreciate the meaning of Christmas, the occasion it affords for joy and rejoicing.—*D. S. K.*

What is the Way of True Progress?

DID the human race ever make true progress by means of the selfish and gory "struggle for existence"? We do not believe it. If man came up from a bestial ancestry in that way, if it is nature's way of advancement, there is no reason why progress today should not be made along the some bloody route. Why should nature spend millions on millions of years producing man by the life-and-death struggle, and then abandon that method when man has been brought forth? If God decreed and carried forward that *regime* for cycles upon cycles, He must be a strange sort of a being, and it is not likely that He would alter His method when man comes upon the stage. Indeed, a *regime* of selfish cruelty never could have evolved into a *regime* of love and altruism. That would be absurd.

But do the evolutionists really hold that progress was made through the ages by the fierce struggle for existence? Many of them, if not most of them, do. We refer to the teaching of Osborn and Gregory, both of the American Museum of Natural History, New York, who, in an article in *McClure's Magazine*, March, 1923, taught that this vicious struggle is still going on, and is bound to drive inferior races to the wall. While the evolutionists are holding forth that incarnadined doctrine, the Christian church is teaching the gospel of love and good will, and instead of advocating the destruction of inferior peoples, is sending them the blessed gospel to save them from sin and bring them to a higher state of civilization.

As further evidence that evolutionists teach the doctrine of man's ascent by "the bloody ladder," we quote from several outstanding writers of the school as we gather their teaching from our valiant friend, *The Defender:*

In "A Child's History of the World," the author, Professor V. M. Hillyer, tells the children that their ancestors "were bloodthirsty," and "would drink warm blood" as you and I "would drink a glass of milk." Further, a cave man (the remote ancestor of the school children) "got his wife by stealing a girl away from her own cave home, knocking her senseless and dragging her off by the hair." Couldn't this professor have represented the ancient method of wife-stealing in a little coarser style, so as to make it still more attractive to our modern school children?

This same professor says that man's forebears began to talk by saying, "Umfa, umfa, glug, glug, itchy-scratchy." Still more: "Their only rule of life was, hurt and kill what you can, and run from what you can't. This is what we call the first law of nature: every man for himself. Our ancestors were wild animals, and we get from them many of their wild ways."

Is not that refreshing and elevating doctrine to teach to the children of our tax-supported schools? It is so much more uplifting (!) than to teach that our first parents were created in the divine image, were made good and pure at the start, and that their Maker desired them always to remain so; but when they did fall into sin, He provided a way by which they might be saved from sin and restored to His favor! Oh, yes, the Bible way is so very "crude"! But the evolutionary way of a ferocious and brutal struggle,—oh, yes! that is *so* refined and *so* refining! *A la* the evolutionists. So much culture about it, yuh know!

What was Thomas Huxley's doctrine? It was this: "For his successful progress as far as the savage state, man has been largely indebted to those qualities which he shares with the ape and the tiger." Huxley held, however, that, when man reached the moral status, the cosmic process, as he called it, no longer held good, but stopped working and changed to the altruistic method. That means giving up evolution, which Huxley, inconsistently enough, never did.

John Fiske was one of the most respectable of the sponsors of evolution. Yet he taught the same savage doctrine as the others, writing: "Those most successful primitive men from whom civilized people are descended must have

excelled in treachery and cruelty as in quickness of wit and strength of will."

Of late J. Arthur Thomson has apparently desired to modify the doctrine of the historic struggle, and wants to lay more emphasis on the kindlier and gentler aspects of nature; but this is what he has to say about Darwinism, which that liberalistic preacher, Dr. S. Parkes Cadman, has recently extolled so highly. "Tone it down as you will," says Thomson, "the fact remains that Darwinism regards animals as going upstairs in a struggle for individual ends, often on the corpses of their fellows, often by a blood-and-iron competition, often by a strange mixture of blood and cunning, in which each looked out for himself and extinction beset the hindmost."

Now, we wish to say, in all earnestness, after studying nature both directly and through the observations of others for many years, that we do not interpret her method and spirit as these bloody-eyed evolutionists do. It is true, in raw nature there is some struggle; there are some animals which fight one another to the death; and sometimes one prevails and sometimes another. But this struggle is not so constant and fierce as many scientists would have us believe. Animals of the same species do not often fight one another until one or the other is killed, but, rather until one of them gives up, knowing that he has been overmatched. Where there is pugnacity between different kinds of animals for the supremacy, it does not always follow, perhaps not in the majority of cases, that the *fittest* survive, but rather the *strongest* and the *most ferocious*. And they may be the very ones that ought not to survive. They are the very ones that man kills as he clears the forest and the jungle, while he permits the fitter animals and birds, that is, the more gentle and docile kinds, to live and serve his purpose. For example, the predacious hawks and owls are destroyed, while laws are made to spare the songful and useful feather species. The same is true of man's treatment of animals.

Organic nature does not make progress through the bloody struggle. She simply holds her own till man comes along and pushes her forward. The wilderness never will blossom as the rose unless man clears it up, subdues it, cultivates and preserves it. The fittest and best species in the vegetable, avian and faunal realms are not hardy and strong, and would not long survive if brought into conflict with the wild and fierce creatures of the jungle and the bush. Thus the doctrine of the survival of the fittest through the struggle for existence is a fiction. Nature, left to herself alone, never makes progress in that way.

Neither does human history teach that mankind ever made true progress through an orgy of blood. As a rule, wars, unless they have been wars of defense against savage tribes, have retarded the progress of the race. Every one can see that, had nations settled their troubles by arbitration and the rule of Christian love, the human family would have forged ahead much more rapidly than it has. It has been in times of peace, all along the line of history, that the humanities, the arts, education, literature and religion have flourished and the race has made notable advancement; whereas all these beneficent and meliorating influences have been retarded and upset in times of war. Whenever Christianity in its purity has been able to exercise its power of love and moral suasion, the greatest progress in everything good has taken place. If the doctrine of evolution ever should prevail and should be carried out to its logical conclusion in practice, we may depend upon it that the race would degenerate into savagery. And it would be the most ruthless savagery that has ever been known in the world's history.

May God in His mercy teach our scientific men that the way of true progress is along the high road of altruism! Let them read history attentively, and they will see that this has always marked the shining path of true progress. —*L. S. K.*

The Dead and the Alive Church

JESUS CHRIST appears to the church at Sardis as the One who had the seven Spirits of God and the seven stars. He comes, then, as the giver of life and light. This church had no heresies like Ephesus and Thyatira. It had no immoralities, like Pergamos. The Devil was not fighting through Jew or heathen: it had no persecutions. It needed none, for its present condition suited Satan. It was a dead church, and that is all Satan or the world desires. It had a name to live. It appeared active, and people spoke of it as such. But He who judges justly pronounced it unsatisfactory. The trouble was with its life. It was not absolutely dead. There were some things which still remained, but they were ready to die. In some of the very lower animals, muscular movement may be seen after life is extinct. A train may keep up motion after the steam or other power has been shut off. Some institutions keep up routine action after their vitality and spirit are dead. It is well for any church

or any soul to note how much of its action is due to life and how much to routine and reaction.

What causes such a state as this? The Saviour gives us a suggestion when he says, "Except ye eat my flesh and drink my blood, ye have no life in you." Here is the cause of all spiritual deadness, separation from the life of Christ. Not feeding on him, not eating him. The cure is to return to him, and thus feed the life that remains through personal relation with him. These people of Sardis had a high reputation. But the keen, fiery eyes of Christ saw through it and behind it. The movement of mere enthusiasm without conviction: of machinery without life; of appearance without reality; of inspiration without knowledge, all meant nothing to him. The remedy for this was to awake, watch, or else God would come as a thief in the night. There was a spark left which might be blown into a blaze. There were a few souls not altogether dead. To these appeal was made that if they awake and overcome the slumber, their names would not be blotted out of the book of life. Spiritual death is a greater peril than any other evil.—*D. S. K.*

The Sign of the Prophet Jonah

THE Apostle Peter was one of those whose understanding the Lord opened, that he might understand the Scriptures that foretold the things which Christ must needs have suffered (Luke 24:45). And Peter tells us that the Spirit of Christ was in the prophets testifying beforehand the sufferings of Christ and the glories that should follow; and that unto them it was revealed that those things (which they foretold, but were not able to understand) were ministered not unto themselves but unto us, and were the very things that are now reported to us by those who have preached the Gospel unto us with the Holy Ghost sent down from heaven (1 Pet. 1:11, 12). For, as the Apostle Paul also says, "the Gospel of God was promised afore by His prophets in the Holy Scriptures" (Rom. 1:1, 2).

With the help of those Apostolic statements we can find many passages of prophetic Scriptures wherein the Spirit of Christ was testifying beforehand the sufferings of Christ. But in no passage is that testimony more clearly given than in the prayer recorded in the second chapter of Jonah.

"Then Jonah prayed unto the Lord his God out of the fish's belly and said: I cried by reason of mine affliction unto the Lord and He heard me; out of the belly of hell I cried, and Thou heardest my voice."

This opening sentence of Jonah's prayer brings to mind the twenty-second Psalm, and the fifth chapter of Hebrews:

"But when he cried unto Him, He heard" (*Ps.* 22:24).

"Who in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save him from death, and was heard in that he feared" (*Heb.* 5:7).

"For Thou hast cast me into the deep in the midst of the seas" (*Jon.* 2:3).

Yes, it was God who laid the chastisement of our peace upon Him. For "it pleased the Lord to bruise Him; He hath put him to grief"; and He made His soul an offering for sin (Is. 53:10). God "spared not His own Son, but delivered Him up for us all" (Rom. 8:32). "For God *hath* made Him to be sin for us, even Him who knew no sin" (2 Cor. 5:21).

God has indeed cast our sins into the depths of the seas; but let us not forget that our Saviour who bore them in His own body was Himself cast with them into the dark waters.

> "And the floods compassed me about; all Thy billows and Thy waves passed over me. Then I said, I am cast out of Thy sight, yet will I look again toward Thy holy temple" (Jon. 2:3).

Here we may recognize most distinctly the voice of the Spirit of Christ. Similar words occur in other prophetic Scriptures. "Deep calleth unto deep at the noise of Thy waterspouts; all Thy waves and Thy billows are gone over me. Yet the Lord will command His loving-kindness in the daytime" (Ps. 42:7, 8). "Waters flowed over my head; then I said, I am cut off. I called upon Thy Name, O Lord, out of the low dungeon" (Lam. 3:54, 55).

All these Scriptures testify that the Divine Sufferer did not cease to hope during the period when the waters of death and judgment rolled over Him. Even in those dark hours He was saying, "Yet will I look again toward Thy holy temple." So firm and unshaken was His trust in the Word of God, and so certain was He of the joy that was

set before Him, that He "endured the Cross, despising the shame."

"The waters compassed me about even to the soul; the depth closed me round about; the weeds were wrapped about my head. I went down to the bottoms of the mountains; the earth with her bars was about me for ever" (*Jonah* 2:6).

Here is a reference to the depths to which Christ descended. "The depth closed me round about. I went down to the bottoms of the mountains." As it is written in Eph. 4:9: "Now that He ascended, what is it but that He also descended first into the lower parts of the earth." And again in Ps. 69:15, we hear the voice of the Spirit of Christ saying: "Let not the waterflood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me" (ver. 15).

Resurrection.

And now comes the promise of Resurrection:

"Yet Thou hast brought up my life from corruption, O Lord, my God. When my soul fainted within me, I remembered the Lord, and my prayer came in unto Thee, into Thine holy temple" (*Jonah* 2:6, 7).

The Holy Spirit now puts into the lips of the prophet Jonah almost the same words found in the sixteenth Psalm: "Thou wilt not leave my soul in Hades, neither wilt Thou suffer Thine Holy One to see corruption. Thou wilt show me the path of life." Those words are quoted both by Peter (Acts 2:25, 31) and by Paul (Acts 13:35), as containing the promise and prophecy of the Resurrection of Christ. How exceedingly important, then, is the little Book of Jonah! What portion of the Old Testament Scripture of equal length contains truth more vital to men who are in bondage under the dominion of death?

In the few verses of chapter two we find, in words of wonderful depth and simplicity, the unutterable experiences of the Christ of God when accomplishing the mighty work of Redemption. Here, as nowhere else in shadow, type, and prophecy, the anointed ear may hear the voice of the Spirit of Christ testifying beforehand the sufferings of Christ and the glories that should follow. For here we have the profoundest utterances of the Spirit gathered from various Psalms and Prophecies and condensed into a few sentences. But more than that, those sentences are put into the lips of a man actually undergoing an experience marvellously in correspondence with the experience of the Lord in His death, burial and resurrection.

In some Scriptures we have death and resurrection in a figure. In others we have death and resurrection foretold in words. But in Jonah we have the mighty truth, which is the gospel of our salvation, given *both in figure and in words.* This wondrous combination occurs nowhere else (so far as the writer recalls) in Old Testament Scripture. It gives to the Book of Jonah a very special value, and indicates the reason why the Lord chose Jonah from among all the types, as pre-eminently figuring His own death and rising from among the dead.

Among all the varied experiences of men in this world, no man other than Jonah ever had such an experience as this. To be tossed into the sea for the express purpose of quieting its ragings and thus saving the imperilled lives of others; to be swallowed by a great fish; to be preserved alive and conscious in the fish's belly for just three days; and to be brought up again the third day in safety and subsequently made a preacher to the Gentiles, constitute a history the like of which has befallen no other man. There it stood on the inspired page, seemingly only a tale of marvel, its significance utterly unknown to men, until the Son of God with a few words illuminates it with Divine light, revealing in it treasures of heavenly truth of incalculable value. "O the depth of the riches both of the wisdom and knowledge of God."

Thus upon examining the history of Jonah in the light of the words of Christ, we find in it the fullest and clearest of all types of His mighty work, whereby the redemption of sinners is accomplished and eternally secured. And not only so, but we also find the Spirit of Christ uttering through the lips of Jonah—the man of this unparalleled experience—words expressive of the experiences of Christ, while He was suffering in our stead in order that the sea might "be calm unto us."

Where can language be found to express the wonder that the believing heart must feel in coming upon such a revelation as this?

God has seen fit to give us this surpassingly wonderful prophecy and figure setting forth the suffering of Christ when delivered up for our offenses, and His rising again for our justification. Yet men of corrupt minds, though calling themselves by the Name of Christ, are showing to one another their

superior wisdom and scholarship, as they vainly suppose, by casting doubt and even ridicule upon that Scripture, in which, as in none other, the Spirit of Christ has testified beforehand the sufferings of Christ, and the glories that should follow; which things the angels desire to look into.—P. M.

NOTE—This is the fourth of a series of five editorials on "The Sign of Jonah," by Philip Mauro. The first appeared in the August-September issue. The fifth and last will appear in the January, 1927, issue.

The Consolation of Christ

CONSOLATION, according to the Greek word from which it is translated, means *help alongside*. With this meanings it is used very frequently in both the Old and New Testaments. It is most frequently spoken of as the "Consolation of Christ." This shows it to be not a mere thought, sensation, logical conclusion, or natural process, or physical circumstance, but something which depends upon and is drawn immediately from his personal presence. Because this *Person* is infinite, eternal and unchangeable, the consolation must be permanent and all inclusive.

It is of great value to carry this meditation into our various relations and thus gain a living sense of its significance. It covers all experiences, both natural and supernatural, both in time and eternity. In the very first place it assures us of Christ's constant presence. He is frank with us, and plainly declares that "in the world we shall have tribulation." There is no false optimism, that statement. It banishes that childish practice which paints this earthly life as a continuous light, beautiful colors, and sweet experience. It gives an honest picture of the life we are now living on the earth. On the other hand, this personal consolation banishes pessimism, because in the very heart of the tribulation the real personal reality of Christ is always present. He himself gives the guarantee: "I will never leave thee nor forsake thee"; "Lo, I am with you always." While we are informed that tribulation is sure, yet it has a high purpose. Tribulation means threshing machine, and the purpose of the threshing machine is to brush off the chaff and blow away the dirt and dust and bring forth the clean, pure grain. So, under the presence and direction of Christ, this is the result of the tribulation. The apostles put the results of achievements of the threshing in very complete and beautiful language. "For we know that all things work together for good to them that love God, to them who are called according to his purpose." This is all because Christ, with his love and power, is ever present with us. The Apostle Paul emphasizes this in the details when he says: "Nay in all these things we are more than conquerors through him that loved us." Note these words—"more than conquerors." Out of the tribulation we get more than conquest; we receive large acquisitions. He goes further into details: "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. Christ is the guarantor, and the guarantee is *the love of God*. This love is not always appreciated. It is not that little bubble sentiment which we often call love. It is the very nature, will and power of God devoted with eternal and infinite purpose to our highest and noblest and greatest and eternal welfare and joy. Paul says: "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Note the comparison here. Light with weight, affliction with glory, and moment with eternity. Then note the adjectives: "far more exceeding and eternal." This sums up the whole human course in this world in time and leads it out into the full measure and development in eternity.

But there is much more in this world and this life for the human soul. There are other needs, other tribulations, other anxieties besides those of time. In the first place, there is the knowledge of sin and the sense of accountability and guilt. No soul can get rid of this, and until it is satisfied and removed, there can be no rest. When the soul passes into eternity without having that guilt removed, and that sin settled for it, eternity means misery and shame and the pains of hell. Here again Christ has provided through his infinite person and nature. His death was an infinite death, and so his infinite sufferings satisfied the demands of infinite justice, and made "propitiation for the sins of the world." So that settled the whole account for time and eternity, and for all sins past, present and future. He therefore offers a full settlement of the account for all sin, and whosoever believeth in him hath ever-

lasting life, and shall never come into condemnation. The judgment day has no fear to those who believe. They will never see it. Not only has Christ conquered our enemy, sin; he has also conquered our enemy, death. He that believeth in the Son shall never die. His body will fall asleep, but in the resurrection that self-same body will awake and be like Christ's glorious body. In addition to this pardon of sin and payment of debt and this raising of the body, Christ has sent the Holy Spirit to do something within us as he himself has done much for us. The Spirit gives us a new birth, which brings us into the family likeness and nature of God, and we become sons of God and heirs and joint-heirs with Christ forever. He follows this new birth with a process which removes every defect of the mind, and every spot and weakness of the heart and spirit, and he keeps up his work until we become as perfect as Christ is perfect, and when we see him, we shall be like him. So that in body and spirit and entire nature we shall be complete, perfect and like our Lord, with all debts paid and free from all obligations. One more thing he has prepared, that is a home eternal and glorious, and when his plan is completed, it will include a new heaven and a new earth, wherein dwelleth righteousness. It will be a Father's house, we shall be with our Lord forever.

This consolation of Christ is a help beside us all the way, until his work is completed and his glory revealed.—*D. S. K.*

Preach the Truth

TO begin with, I assume that you want me to preach the *truth;* and, further, that you want it preached "up to date." So far, so good.

"The truth," some are saying, "is not static but dynamic;" by which they mean that it is perpetually changing; which is not so. Truth, the greatest force in the moral universe is, like all other forces, both static and dynamic. Air and water never change; though penumatics and hydraulics are forever moving on. In like manner truth is itself *semper idem,* but its scope of practical adjustment and application enlarges with every passing day.

The two fundamental truths of religion are God and man. It is easy to make a new theology but a new God is unthinkable. Our conceptions of him follow the gnomon around the dial, but as for himself "with him there is neither variableness nor shadow cast by turning." He is the same yesterday, today and forever: "the great constant in a world of flux;" static as the sun and dynamic as sunlight. He is Alpha and Omega; the first letter and the last letter and all the letters in between; origin and ultimate; all in all. There are those who say In the beginning bathybius; but the sentence has a laugh in it. Here is something that sounds better: "*In the beginning God.*" And when "the sun grows cold and the stars are old and the leaves of the judgment book unfold" he will still be God.

The one characteristic which, above all others, must be predicted of him is holiness. All divine attributes concenter in this, as the colors of the solar spectum unite in the white solar ray. The universe salutes him, "Holy, holy, holy, Lord God almighty!" The angels veil their faces and the stars are not clean before him.

Man also, like the God in whose likeness he was created, is both static and dynamic. He began as "a living soul"; but what he would make of that living soul was for him to say. His sovereign will was involved in his likeness to the sovereign God. By the power of choice he was differentiated from all the lower order of life.

And just there is where sin comes in. To prove sin would be like carrying coals to Newcastle. Everybody knows two things: *first,* that he has sinned and *second* that sin alienates from a holy God. In other words, "The soul that sinneth it shall die." Hell is anywhere away from God.

So far, we are at one; but are you sure you want me to be saying these things? If they are true they are awfully true and therefore ought to be preached, of course; and they ought to be preached for all they are worth. It would have been an easy matter, in David's time, for the court chaplain to deliver a sermon on sin in the abstract, an eloquent sermon too, "faultily faultless, icily regular, splendidly null"; but when it came to *cherchez la femme* and "Thou art the man!" that was hard preaching—harder for Nathan than for David—nevertheless it sent the royal culprit reeling to his chamber on the housetop with fingers pointing at him from every nook and corner and voices whispering "Bathsheba" until his sensuous heart broke with the cry, "Have mercy, O God; purge me with hyssop; my transgression is ever before me!"

But this is the way we really must preach; because deep down in our hearts we know it is the right way. Now the Lord help us to do it!—*D. J. B.*

The True Human Nature of Christ

HOW shall we account for the sinlessness of Christ in His human nature? All persons naturally engendered inherit a sinful nature from their ancestry. This natural depravity is an entail which is universal. Then how could Christ be the only exception? The only possible explanation is a miracle.

This miracle could have occurred only in one of two ways: by the virgin birth as described by Matthew and Luke in their gospels, or else by a special divine intervention to prevent the transmission of natural depravity in case of natural generation. So, if Christ was sinless, a miracle was necessary. Then why substitute one miracle for another? The virgin birth accounts for all the facts and circumstances. It accounts for the sinlessness of Jesus much more effectively and rationally than would any humanly devised miracle. More than that, it explains the fact of a real divine incarnation—that is, that the Second Person of the Holy Trinity permitted Himself, in utter self-surrender and humiliation, to be ensphered in human nature in the seminal being of Mary, the virgin, and then functioned in and through His assumed human nature. That would be a *real* divine incarnation—the incarnation of the divine Person of the Son of God. Otherwise, if a human person had been produced by natural generation, and the Son of God had then united Himself with that human person, the union would have been only a *mystical* union, such as every true believer united with Christ has with Him. It would not have been a divine incarnation. Thus the uniqueness of Christ would be cancelled, and He would and could not be the divine-human Saviour of the world. All people who think matters through ought to be able to see this.

Now, the miraculous conception of Christ, as depicted by Matthew and Luke, insures the sinlessness of our Lord. The Holy Spirit would not beget a sinful human nature in which to ensphere the Holy Person of the eternal Son of God. Thus we see the adequacy of the Biblical doctrine—it assures us of the absolute purity of Christ's human nature and also gives us a truly divine Redeemer, for the Person enfolded in human nature was and is divine.

These reflections lead us to cite some fundamental statements which we find in Bishop Richard J. Cooke's recent book (1926), "Did Paul Know of the Virgin Birth?" which is reviewed elsewhere in this number of the CHAMPION. These weighty statements, so thoroughly Scriptural and orthodox, are found on p. 120, 121, said volume. Speaking of the conception and birth of Christ, the author says:

"This child to be, who shall be 'holy' from the beginning, is the direct handiwork, and not the product at one remove, of the Holy Spirit, and entitled, therefore, in a special manner to be called the Son of God. His human nature is to include all the capabilities belonging to the perfectly human. But sin, according to the Scripture, is no essential characteristic or native element in human nature. It is an acquired characteristic of human nature. Sin is an invasion acquiesced in by a free act of the will. It is a foreign element that has crept in, and not an original constituent of human nature. It is not a necessary ingredient of manhood. The less power sin has over anyone, not the *less* but the *more* human does he become in terms of the primal constitution of man as God created him.

"In assuming human nature, therefore, the human nature which the Son of God took upon Himself was not a morally tainted and enfeebled nature, but a human nature undefiled and in possession of all the faculties and capabilities belonging to its genus before it was outraged by the corrupting effect of evil. Heredity had not put its finger upon it. Every entail of sin was annulled by the power of God, and a morally perfect human being entered into the historic life of humanity, passed through all the experiences of the race, 'was in all points tempted as we are,' and ended as He began, without sin.

"Where Adam fell, Jesus stood. His (assumed human) nature was fully human, *i.e.*, not gifted with an incapacity for sin, but it proved equal to the resistance required not to sin. Alongside its vulnerability to temptation was also a sin-proof veto power over it. As a perfectly healthy athlete might go down among a plague-stricken, weak and crippled mass of humanity without fear of contagion, and radiate healthfulness by reason of his abundant life, so Christ Jesus entered our common life as the Sinless One, the Healer, the Redeemer, the Miracle of History—for a sinless individual joining a sinful race is as great a miracle as a resurrection from the dead."

It is to be sincerely hoped that those modern-minded persons who seem to have such nebulous and inadequate ideas of the incarnation, person and natures of our Lord will read and ponder these weighty and inspiring statements of Bishop Cooke.—*L. S. K.*

The Christ of History and Experience

THESE are trying times. Many people do not realize how crucial they are. They sit quietly at ease, and read very little. They do not know what is going on in the world. Yet there are many other people who do read, and are thus affected seriously and balefully by the infidelity that has of late become so bold and outspoken.

In a widely circulated infidel magazine, Dr. Joseph McCabe, the noted English advocate of evolution, recently wrote an article calling Jesus a myth and pathetically bidding farewell to the "gentle Galilean." A month later he put up a lengthy argument against the existence of God, preferring a purely mechanistic universe to one created and upheld by a divine being.

And now comes the flaming announcement of a new book by George Brandes, the world-famous Danish author, with the title, "Jesus a Myth." It has been translated into English, and is widely heralded by an American publishing firm. Even *The Nation,* in its review, practically endorses Brandes' view, although it admits that Christ may have been a real character.

Many persons will be led into unbelief by such books, many of which are now being put on the market, and the big daily papers are advertising them without stint. We hope that some competent historical scholar, like Dr. John A. Faulkner, of Drew Theological Seminary, will write a book in reply to Brandes' work. Some years ago (1916) Dr. Thomas J. Thorburn wrote a notable book entitled, "The Mythical Interpretation of the Gospels," which won the Bross Prize, and which we believed at the time had completely demolished the mythical theory of Christ; but it seems that "error crushed to earth will rise again," and here in the contentions of McCabe and Brandes we have the saying verified.

Of course, at this time and place we cannot take up the historical features of the problem, except to say that it certainly would be difficult to account for the rise, spread and salutary influence of Christianity if its founder was only a myth. How could such an institution come into existence without a historical basis and personality? You cannot account for Confucianism without Confucius, nor for Buddhism without Buddha, nor for Mohammedanism without Mohammed. Now, then, how can you explain Christianity without Christ? Of course, some myths gathered around Christ, as they did about other religious founders, but that certainly cannot mean that even those myths did not have a historical foundation.

However, there is one fact that utterly disproves the contention that Jesus was a myth. That fact is Christian experience; the experience of the new birth and of the continued presence of Jesus. If Jesus was only a myth, how did it occur that when you and I came to Him in prayer, asking Him to give us the assurance of truth and pardon, He answered our petition and put His Spirit into our hearts to bear witness with our spirits that we are the children of God? How could a mythical being give men such an experience?

Or if Jesus really lived, and died, and was buried in a Syrian grave, but never rose from the dead, how could He, so many centuries later, impart to penitent and inquiring souls the inner certitude of pardon and truth? No kind of being but a real, living and present being could give to men such a precious experience. And there is a great "cloud of witnesses" to the fact that they have been converted through the power and grace of Jesus Christ.

Therefore, in the light of Christian experience, which no man has a right to question or challenge, it is impossible to hold that Christ was anything but what the New Testament sets Him forth to be, the divine Saviour of the world, a real historical Redeemer, living today and present everywhere to save men from sin and assure them of His truth.—*L. S. K.*

Is this an Age of Doubt or of Faith?

THE parable of the wheat and the tares is a mystery, but the parable of the wheat and the tares is true to Christian history and experience. A London weekly, *Nations and Athenæum,* published recently the preliminary returns from a questionnaire that has been of wide interest and has created varied discussions and judgments. The questions were the basic ones which disturb all minds in their unsettled state. Note the following: Do you believe in a personal God? To which 537 answered Yes and 736 answered No. Do you believe in the divinity or deity of Christ, to which 474 answered Yes and 819 gave an unblushing No. Do you believe in personal immortality? Five hundred and seventy-eight answered Yes and 646 answered No. On the inspiration of

the Scriptures, lifting them to a higher level than other great literature, there were 377 who answered Yes and 918 who said their bold No.

The *Daily News*, of London, has had more cheering reports from the 14,043 replies to its questionnaire. Here 71 per cent assert to belief in a personal God, 72 per cent to personal immortality, and 75 per cent to some form of Christianity. By a majority of over 2,000, the readers accept the declarations of the Apostles' Creed. The editor's comments are wholesome as he insists that agnosticism exists, but does not prevail in England; and that the British are still religious and Christian.—*D. S. K.*

A Creed that Is a Creed

WE are indebted to our friend, *Christian Leadership*, for the chief articles of the creed of Professor Olin O. Curtis, of Drew Theological Seminary, given to his students not long before his death. As our exchange says, "He was not disturbed by the modern impatience with anything like a religious creed." The mechanists of the day should read this theistic statement deliberately made by a great thinker: "I believe in one God, a person and moral spirit, without beginning, without cause, without need, without end." Surely, such a God is adequate for every need.

Dr. Curtis's statement of the Trinity is admirable: "I believe in the Father and the Son and the Holy Ghost: an individual, organic, eternal Trinity of self-knowing, self-decisive persons; every one of the three persons necessary to the unity and activity and very existence of the Godhead; all equal in power and wisdom and love and felicity and holiness."

The following also has the right ring: "I believe that the human race began, as the Bible teaches, with Adam and Eve; that they were created innocent and glad and free; that they disobeyed God when they were able to obey Him; that their disobedience was the start of human sin; that this start in sin put mankind, as a race, and every coming individual of mankind, as a man, in such an abnormal relation to the God of holy love as could be met and mastered only by a method extraordinary, supernatural and sacrificial." His statement regarding the guilt, heinousness and personal responsibility of the sinner for his sin is equally profound and admirable.

No fault can be found with this article: "I believe in Jesus Christ our Lord and Saviour. I believe that He was conceived by the Holy Ghost and born of the Virgin Mary. And I believe that, by this unfathomable miracle, the only uncreated, eternally personal Son of God the Father voluntarily became man without ceasing to be God."

An article that does not seem to be quite clear is the one on the atonement. We think there should have been a positive declaration of the doctrine of substitution, whereby the eternal principle of justice was upheld by the divine sacrifice of the incarnate Son of God, who was "born of a woman, born under the law, that he might redeem them that were under the law and give us the adoption of sons." Thus love and mercy could save man without any derogation to the principles of justice. However, Dr. Curtis elsewhere emphasizes the atonement and makes it central. The atonement was the divine expression of two fundamental principles: of gracious, self-abnegating love and of deference to the majesty of the moral law.

We copy Dr. Curtis's article on the Bible, and leave our readers to judge of its merits and adequacy:

"I believe that the Bible is the supreme book of the church, because it is God's Word as to redemption, and so is our final authority on the aim, history and doctrines of the redemption. And I believe that the Bible should be interpreted *organically*, out from the center, which is the atoning death of Jesus Christ. And I further believe that this interpretation, to be surely Christian, should be made by men who have personally submitted to their Lord in heart and conscience and mind; and who now are united in Christian communion, living for Christian service, nourished by the means of grace and guided by the Saviour through the Holy Spirit."

Perhaps this was meant by the sainted author to cover the whole ground; and yet, with no desire to be over-critical, we wonder whether the Bible is God's Word as to redemption alone, as if one might go through it and accept the parts referring to redemption and omit the rest. Is not the Bible also God's Word as to creation and preservation? Is it not God's Word regarding everything that it records? Yet we cannot help thinking that one who made so evangelical a statement on the other fundamental doctrines also accepted the plenary doctrine concerning the Holy Scriptures. At all events, how can Dr. Curtis's creed be interpreted in the interests of Modernism without putting a strain upon its language that it is not able to bear?—*L. S. K.*

Hail the Mighty Dinosaur

THE geologists are having a hard time acounting for the great dinosaurs of past ages. These mighty animals are all extinct. They were too big and highly organized to be explained by the theory of gradual evolution. They came far too soon in the history of the world to fit into that theory. Their extinction cannot be accounted for by the struggle for existence, because the animals of the present day are much smaller and weaker than were they. Moreover, multitudes of them were destroyed at once, and their fossil remains are left in the rocks of many countries.

What was their size? They were of various dimensions, ranging from a small dog to a length of more than eighty feet. There is a reconstruction of one of these animals in the Carnegie Museum at Pittsburgh which measures eighty-seven feet in length. Thus we see what mighty creatures they were; and today there are no animals to match them either in size or in strength. Says a recent writer: "Some of them were so large that they could have led an elephant like a 'poodle' beside them."

The same author, Frank E. Allen, in his *Evolution in the Balances*, says: "It is supposed that the beast had two brains. There is a large sacral portion in the spinal column twenty times the size of the brain in the head." Some wag has written a piece of doggerel on this mammoth animal with two brains, the one fore and the other aft. We believe our readers will enjoy it:

Behold the mighty dinosaur,
Famous in prehistoric lore,
Not only for his weight and strength,
But for his intellectual length.
You will perceive by these remains
The creature had two sets of brains—
One in his head (the usual place),
The other at his spinal base.
Thus he could reason *a priori*
As well as *a posteriori*.

No problem bothered him a bit,
He made both head and tail of it.
So wise was he, so wise and solemn,
Each thought filled just a spinal column.
If one brain found the pressure strong,
It passed a few ideas along;
If something slipped his forward mind,
'Twas rescued by the one behind;
And if in error he was caught,
He had a saving after-thought.

As he thought twice before he spoke,
He had no judgments to revoke;
For he could think without congestion
Upon both sides of every question.

Notes and Comments

How refreshing it is to hear a note of praise for the Sunday School now-a-days! This is especially gratifying in these times of trenchant criticism of that institution. From an exchange we gather the following tributes, all of them from worth-while sources. Says Lloyd George: "Personally, I know what a Sunday School can do. All the best training I ever had was in a Sunday School." Here is from former President Wilson: "No study is more important than the study of the Bible. There is no more effective agency for such study than the Sunday School." Listen to John Wanamaker: "I know no other work that begins to compare in results with that attained by the Sunday School." It is also good to hear what William E. Gladstone thought: "The Sunday School is the world's greatest institution for popularizing the world's greatest Book."

Here is a good description of what faith does: "Faith enables us to move through storms carrying our calm with us." The inspired penman puts it well when he says (Heb. 11:1) that faith converts the things hoped for into reality, and furnishes the proof of things not seen. Just go to Christ in faith, and see whether that is not true. You may hope that there is a God. Go to Christ in faith, and you will know that God is. You cannot see God. Go to Christ by faith, and you will have proof of His existence, and His Spirit will bear witness with your spirit that you are His child. Faith succeeds where reason fails, and where mere sense perception meets its *impasse*.

It is profitable to read profound books on philosophy. The encouraging fact about the best philosophical reasoning of today is that it leads close up to the Christian view. We quote from Dr. George A. Wilson's scholarly book, "The Self and its World" (p. 262): "At present there are those—as there always have been since man become critical and sophisticated—who decry a belief in immortality as selfish and cowardly. They do not consider all that is involved. This belief alone justifies the moral ideal of self-realization; it alone solves the problem of evil, and enables us to believe in a God who is good; it alone explains nature's marvelous adaptations to the fostering of human life and well-being; it alone gives a worthy goal to the cosmic process. The belief, then, in the continued existence of the human personality after death can claim a high degree of probability." Of course, we would not put it

so tentatively. The person who has "tasted of the powers of the world to come" has the inner assurance of the future life. But as to the critics, we have often wondered what they find so wonderfully unselfish and brave in preferring annihilation. May not such a preference indicate a servile fear to face the adventure into an eternal futurity?

Dr. R. A. Meek, editor of *The Southern Methodist*, has the gift of saying things. After admitting that men have a right to teach their convictions "in a proper and honorable way," he adds: "But this does not mean that one is free, when being paid to do one thing, to do the opposite." Elsewhere he says: "It is true that the Spirit enlightens the minds of human beings who have been blinded by sin and helps them to understand the Scriptures; but that is altogether a different thing from giving them supplementary and superseding disclosures of truth over and above those set forth in the inspired Canon of Revelation." That is just right. It is a deserved rebuke of those fanatical mystics who imagine that the Holy Spirit gives them revelations today which supersede and go beyond the Holy Scriptures.

If we are not "in tune with the Infinite," we cannot be in tune with the finite. For the finite was created and is upheld by the Infinite. Therefore, we are not asked to "accept the universe" merely because we must, because we cannot help ourselves, but because we know that the God over and in the universe is our friend. Thus we know that the universe is friendly to us.

Reading along in a book of profound thought, dealing with abstract matters in a most abstract and difficult way, we suddenly came across these luminous sentences: "But the magic phrase, 'creative synthesis,' seems to make anything plausible. For our materialistic age is nothing if not credulous. Lacking the capacity of critical thought, it is ready to accept any miracles so long as they are not in the Bible. But nothing in the Bible is half so incredible as the dogma of chance, even when disguised as creative synthesis. . . . Kant is right (in holding) that unless we have a sane mind, we cannot see any order in the universe."

One of the miracles of materialism is the idea that the non-mental could evolve, by means of resident forces, into the mental. The only difference between such a miracle and the miracles of the Bible is the former is impossible and absurd, while the latter are neither. It is neither impossible nor absurd to believe that an all-wise and all-powerful personal God could create both matter and mind, and thus make a rational universe denizened by rational personalities. Indeed, this is the only kind of miracle that can account for all the facts in the cosmos; and it does account most adequately for all of them—matter, motion, force, life, species, mind, personality.

The questions of origin, purpose and destiny always stand at the elbow. They will not down. We may try to anesthetize them into slumber, but our slumber will ever and anon be broken, and then the questions will stand there begging for an answer. Well, human philosophy makes many guesses and enters into labored processes of thought and dialectics that few people can follow. There ought to be an answer to these crucial questions that is both simple and authoritative. Where do we find such an answer? In the Bible. It tells us most beautifully and rationally about the origin of the universe, of life, of man, of sin and of salvation. It also tells us clearly that the purpose of our existence is to trust, love and serve God, do good to our fellowmen and to prepare for something better to follow. Then it tells us about our ultimate destiny, which is eternal fellowship with God and all the good. Thus what human wisdom cannot tell us the Bible tells us very clearly and very satisfyingly. Why not accept the most rational solution?

It is refreshing to one's evangelical soul to read the resolution passed last June by the Young People's Luther League of the Iowa District of the Norwegian Lutheran Church. Contrast the humble Christian spirit of these young people with some of the utterances of some other young people's conventions of the rationalistic order. The Lutheran young people said: "We, the youth of the Iowa District of the Y. P. L. L., in this day, when confessions are derided and the fundamental tenets of the Christian faith are denied, hereby attest our allegiance and loyalty to our Lord and Master Jesus Christ, to the revealed Word of God, and to the confessions of our church."

Here is something unique in the line of critical speculation. This time the guesser is Sir James G. Frazer, author of "The Golden Bough" and some other books of a semi-popular character. In his last book he says "that the Hebrews may have borrowed the barbarous myth of the fall of man from the barbarous negroes with whom they may have toiled side by side in the burning sun under the lash of Egyptian taskmasters." Again: "If

there has been any borrowing, it is perhaps more likely that Judea borrowed from Africa than Africa from Judea." Some years ago it was all Pan-Babylonianism with the guessing critics, who always wait with their announcements until they obtain "assured results"! Now another great "scholar" tells us to go to Africa. But note the qualifying words, "may," "perhaps," "more likely," "if." What is the use of guessing in this way if there is no certainty? The very differences of these "scholarly" critics prove that they are guessing; that they have no certain data on which to base their speculations. And yet, in this insinuating way, they try to undermine the foundations of the orthodox faith.

Anent the foregoing, how does Sir James Frazer know that the Israelites were ever under taskmasters in Egypt? He gets that knowledge from the Bible, and from the Bible only. But if that part of the Bible is reliable, why are not other parts equally reliable? The same book that informs us of the bondage of the Israelites in Egypt tells us about the fall of man. In Exodus we read about the creation of the universe and the establishment of the Sabbath according to Gen. I and II. The trouble with the conjecturing critics is, they accept just what suits their theories and reject everything else; which is *prima facie* evidence that all they have to rely upon is their misty and uncertain hypotheses.

And we are wondering why the Biblical account of the fall of man should be called "a barbarous myth." What is there about it that merits stigmatizing in that way? Compare it with the evolutionary doctrine, which teaches that the primeval man was lower in the scale than barbarism; indeed, that at one time he was more of an animal than a human being. And yet that seems to be regarded as a refined and uplifting tenet by the advocates of evolution, of whom Sir James Frazer is one. On the other hand, the Biblical narrative teaches that man never was an animal; that he was created a rational human being in the divine similitude; that he was a moral agent, capable of making moral choices; that the ordeal to which he was subjected involved a profound act of the mind as well as an act of the body; that he made the wrong psychical and somatic choice; that, when he disobeyed, God rebuked and chastised him, and then promised him a Redeemer, and in the fullness of time sent His only-begotten Son into the world to save the fallen race. Please, you rationalistic critics, tell us what is "barbarous" about that view of man. If you are determined to look back to an animal pedigree for yourselves, do not ask the rest of us to accept such a view.

Sometimes it is said that, if we attribute the origin of things to God, it will put a quietus on scientific investigation. The idea is that men will simply say, "God did it," and will stop there. We grant that this might be the effect upon some persons; but they would be only those people who lack the real scientific spirit and enthusiasm. Those who are deeply interested in God and in knowing how He has done things in this marvelous universe would simply feel more incentive than ever to pursue His thoughts after Him, in order that they might adore and love Him more than ever. On the other hand, the man who is utterly and irrevocably committed to evolution might let that theory put an estoppel on all further effort. He might be tempted to say, "Oh! evolution did it all," and just stop there. Anyway, if evolution did it all, what is the special incentive for finding out how and why evolution did thus and so? If God did these wonderful things, then we know that He must have done them for a worth-while purpose, and that gives a real impetus to scientific investigation.

A recent article in the New York *World* by Dr. Albert C. Dieffenbach, editor of *The Christian Register* (Unitarian paper), deserves a couple of paragraphs. He reveals his lack of acumen in thinking that the Scopes trial meant the establishment of a state religion in Tennessee and therefore spelled a serious menace to American political and religious liberty. Nothing of the sort! The Tennessee law requires no teacher to impose any kind of religion on his pupils. All it does is to prohibit the teaching of evolution, which has become the religion of a certain class of scientists. Therefore, the forbidding of such religious teaching is strictly within the limits of the constitution of the United States. More than that, it is contrary to the American principle of liberty and equal rights for any class of men to *force* any kind of teaching upon unwilling citizens of the land, and especially on those citizens who pay the expenses of the schools and their teachers. So much for that blunder on the part of this Unitarian editor.

But this same writer says some remarkable things in his article. He weeps over the fact that the liberal party in the Protestant churches lacks courageous leadership. In that respect the liberalistic party is "bankrupt," he says. Then he names the men in whom he once had some

hope of competent leadership to help the Protestant churches out of the woods. He names the following men who have proved themselves incompetent as brave leaders: Fosdick, Coffin, Merrill, Bishop McConnell, Dean Brown, Newton, Dean Sperry. This is the stinging way in which he concludes his reproachful lamentation: "There is not a conspicuous leader in any of the Protestant churches, except the free churches, who, in this menacing day, is brave enough to take his ecclesiastical life in his hands, hazard his personal fortunes and declare for freedom. Many there are who intimate it, but in their utterances they keep safely within their church law." Let this rebuke soak in.

Here is a significant quotation from Bacon's "Novum Organum": "If any human being desires to attain to clear and demonstrative knowledge instead of attractive and probable theory, we invite him, as a true son of science, to join our ranks." Since, then, evolution is not "clear and demonstrative knowledge," an advocate of that theory cannot be said to be "a true son of science." Says Professor Scott, in his "The Theory of Evolution" (p. 168): "From the very nature of the case, complete demonstration is impossible." To which someone acutely adds: "From the very nature of the case, then, evolution can never be science." Yet the hard-boiled evolutionist constantly identifies the two, unable to discriminate between science and theory.

The following paragraph is quoted from Major L. Merson Davies' cogent book, "The Bible and Modern Science": "And the acceptance of it (evolution) has brought its own penalty. It is useless to deny that modern biologists have gotten into the worst possible habits through following evolutionary fancies. Their premature surrender to evolution seems absolutely to have degraded their scientific morals. This fact is only too well known to scientists themselves, and I could give endless instances which have come under my own observation. As Messrs. Dewar and Finn say: 'The average scientific man of today makes facts fit his theory; if they refuse to fit, he ignores or denies them' ('The Making of Species,' p. 10)." Anyone who attentively reads Thomson, Osborn, Conklin, Lodge, Kellogg, Coulter and the rest knows that these statements can be verified in many instances.

Carl Vogt was a famous materialistic philosopher of Germany and an ardent advocate of evolution. In explaining the cardinal principles of that theory, he made this declaration: "The Creator must be put out of doors unceremoniously, and we cannot allow the least room for the operations of such a being" (see his "Vorlesungen ueber des Menschen," p. 133). Surely the evolutionists are a motley crowd, some saying that evolution puts God out of the universe, others maintaining that it requires God to make it operative. Thank the Lord, no such fundamental differences exist among those who accept the Biblical doctrine of creationism.

Opponents of the theory of the brute origin of man are sometimes accused of using scornful language. We wonder whether the following derisive expressions can be surpassed. They are used by an evolutionist. He says: "He who scorns to be descended from the beast will generally reveal his descent in the act of sneering, whereby he will show his canine teeth." Both witty and kind, isn't it? Haeckel said: "Those persons are most shocked and indignant at the discovery of development from apes who are obviously least removed from our tertiary ancestors." He also called Von Baer's objections to evolution "senile garrulity." And yet, Von Baer was one of the outstanding authorities of his day on biology. Huxley, another advocate of evolution, said: "The creation theory is verbal hocus-pocus." In spite of all their abuse of their neighbors, we refuse to believe that the evolutionists are the scions of animals, just as we refuse to accept such a pedigree for ourselves.

It surely is difficult to restrain one's impatience with the thinking of some men high in the councils of the Christian church. Here, for example, is Bishop Locke, of the Methodist Church North, who does not think that belief in the virgin birth of Christ is "essential." He says: "If Jesus is Deity with one human parent, could He not as well have been Deity with two human parents?" We reply emphatically, No! And here is the reason once again: If Jesus was naturally generated by two human parents, a human *person* would have been brought into being, who surely could not have been Deity. He would have been a purely human person, not a divine person incarnated in human nature. Or if the absurd idea could be entertained for a moment that God, by a miracle, prevented a human person from being procreated and substituted a divine person instead that would have been just as much of a miracle as the Biblical doctrine would require. What is the use of substituting one miracle for another? By the miraculous conception in the seminal being of a virgin, the Son of God became a divine

person ensphered in human nature; and that is the only congruous and thinkable way by which a divine incarnation could have taken place. The Son of God did not assume a human person; He assumed human nature; He Himself was the person—a divine person in human form.

A remarkable statement is quoted from Darwin by Major L. Merson Davies in his enlightening book, "The Bible and Modern Science." We find it in note 22 on page 129. Writing to Hooker about Herbert Spencer, Darwin said: "I feel rather mean when I read him. I could bear and rather enjoy feeling that he was twice as ingenious and clever as myself; but when I feel that he is about a dozen times my superior, even in the master art of wriggling, I feel aggrieved." This statement is found in "The Life and Letters of Darwin," Vol. iii, pp. 55, 56. On this matter Major Davies asks this pertinent question: "Can we imagine any consciously unbiased man, however humble, classing himself as a would-be expert in 'wriggling'?" We would call the attention of the men who recently lionized Darwin to the above quotation from their patron saint.

Major Davies also imparts valuable information on another point. He tells us that "evolutionists are fond of declaring that Darwin was opposed only by prejudiced theologians and other people ignorant of science." This is wrong, as the facts will show. Among the expert paleontologists who opposed Darwin in his own day, Major Davies mentions the following: Forbes, Woodward, Murchison, Sedgewick, Pictet, Agassiz, Barrande, d'Archaic and, in more recent times, Deperet. When his contemporaries attacked his view, Darwin was unable to "answer these objections of facts" and "could only combat them by theoretical arguments." These last quotations are from Deperet and are found in his "Transformations of the Animal World" (p. 37).

Let us think the matter through—or, at least, let us think about it more deeply. All around us we see evidences of the degradation of matter, but no evidence of its restoration or of the re-combination of atoms. Radio activity proves that matter may go to pieces, but nature does not recombine its parts into the same substance. Therefore, if the original form of matter was some kind of ether or nebulous substance, there is no known way by which it could have been converted into protons, electrons, atoms and molecules. Such phenomena do not occur today under scientific observation. No one has ever seen the so-called ether of space. No one has ever known it to change into palpable and ponderable material. Therefore, even the theory of cosmical evolution is thrown into doubt: it is not a scientifically demonstrated fact, but a matter of high speculation. God might have formed the universe in that way, if He had desired to do so; but whether He did or not no one knows. If God is needed to account for the beginning of the existence of material substance, He could just as well have created it in its present form as in the nebulous or ethereal form. Remember, we are not saying what He did, but are simply showing that the whole problem belongs to the realm of speculation, not to the field of scientific demonstration. Scientists, therefore, should assert nothing dogmatically.

Indeed, there is no theory of the gradual development of the universe from some simple, homogeneous primordial material that is not blockaded with difficulties. The nebular hypothesis is now pretty much out of favor. It fails to explain some of the outstanding facts. Its supplanter, the planetesimal theory, certainly fails to go back to the origin of the material of the cosmos, and does not even profess to explain many things. It would seem that there is no thinkable way, no way corresponding with facts as we know them, by which the universe could have been evolved into its present status and become such a wonderful mechanism as it is. We venture on no dogmatic assertions; but one thing is certain: If God originally created the universe pretty much as it is now, with capacity for such changes as we really see going on, so that it is not an absolutely static affair, that would be giving an adequate account of both its origin and its present articulated status.

Just mull this over. We find it in Professor J. Arthur Thomson's recent book, "What is man?" (p. 8), a book that is thoroughly committed to the evolution theory: "It is only in the very early stages that the embryo of man could be confused with that of any other creature; and even in the early stages microscopical examination reveals specificity." That is an honest admission, such as is characteristic of Dr. Thomson, we are glad to say; but it agrees with the Biblical doctrine of each species producing "after its kind," and does not accord with the evolutionary hypothesis. It proves that the human germ-plasm at its very earliest stage, when it can be scientifically examined, belongs to the human genus.

One of the highest officials of the Unitarian Church recently made the following deliverance, which seems to deal with the difference between evangelical Christianity and the modern departures in a penetrating way: "The old orthodoxy regards the Bible as the infallible Word of God; the new reformation regards the Bible as the fallible word of man. The old orthodoxy regards man as a special creation; the new reformation regards man as a branch on the tree of life. The old orthodoxy regards the church as an institution of saved people; the new reformation regards the church as a co-operative experiment in right living. The old orthodoxy depends upon divine intervention; the new reformation depends upon human intelligence and good-will." Yes, that is quite descriptive. This preacher also declared that the present religious "revolution" is due largely to the "peaceful penetration of Unitarianism."

"Nothing extenuate, nor set down aught in malice." That certainly is a good motto. In this magazine we try to carry out its spirit and letter. First, "nothing extenuate." We do not wish to condone error, nor compromise with it, nor even keep silent regarding it. Let who will sit supinely by while the sapping process is going on in the Christian Church, we will not join that party. Yet in our heart we know that we cherish no malice against any person or persons. We pray the divine blessing to rest upon everybody. If some of our strictures seem to be drastic, it is because we are deeply in earnest and believe that sometimes the truth can be set forth more convincingly if vigorous expressions are used. There are times when the soft pedal is in order. At other times the full diapason must be sounded forth.

Our friend, the editor of *The Southern Methodist*; offers these salient remarks: "There is peril in the much-extolled open mind. Eve found it so. The proper attitude for the mind is to keep it ever open to the true and the good and closed to the false and the bad." After all, that is a wise caution. We do not know why we never thought of putting it in that way before Dr. Meek said it.

Here are some capital statements by Dr. Melvin G. Kyle, quoted by Frank E. Allen in his recent book, "Evolution in the Balances": "Implements said to represent the stone, flint or bronze age do not represent ages of time, but stages of culture. Men who use stone implements may live in any age. There are people living in the stone age today. When America was discovered there were people in it who lived in the stone age. When the early settlers came there were people of the stone, bronze and iron ages living here contemporaneously. In Upper Egypt there are people who still use flint knives, although they are in possession of iron instruments. Even some physicians there use them for certain surgical work because they can be made sterile, whereas it is difficult for them to sterilize their iron instruments." These are facts worth bearing in mind, because they upset Osborn's whole theory of "the men of the stone age."

So patent is the following that we want to share it with our readers. In excavating in the region of the Dead Sea, Dr. Kyle and his associates were on the lookout for pottery. In connection with this work, he asks and answers this question: "Why not look for relics in the form of iron or bronze? Because iron would have rusted entirely away, and perhaps nothing would be left; or if anything were left, it would simply be a red spot in the soil. Bronze also would have disintegrated. Therefore, we look for certain styles of pottery of that age (the age of Abraham). It is made of burnt clay and does not decay." "From this statement," Mr. Allen comments, "it is clear that flint instruments may often be found without indications of iron instruments; but the iron may have been used by the same people, though today it has rusted away. That the flint alone remains does not prove that they knew nothing of iron."

Many scientific facts that ought to make the theorists stop, look and listen are brought out in Frank E. Allen's book, "Evolution in the Balances," noted above. Here is a paragraph to reflect upon (p. 158): "If ages of time elapsed between the formation of the successive beds of coal, we would not find fossils of a similar character scattered through them. Nor would we find fossil trees extending through several overlying strata. In a colliery near Newcastle, England, a fossil tree was found reaching up through ten distinct overlying strata. How could this tree have been preserved through hundreds of thousands of years, while the land was slowly subsiding into or rising above the sea?" This is another count against evolution.

In the same book we find the following telling paragraph (pp. 158, 159): "There are many coal beds which rest directly 'on sandstones, limestones, conglomerates and even on igneous rocks.' This luxurious vegetation of a swamp or bog could not have grown upon these rocks. Sometimes there are thick beds of coal overlying thin under-clays. Often this clay is

only one, two or three inches in thickness. How could it have supported a heavy growth of vegetation?" And we may add, How could great carboniferous forests have grown up and flourished for centuries on rocks or thin strata of clay? Uniformitarianism, which is the basis of evolution, can give no answer or explanation. What is known as "the new catastrophism" explains all these phenomena most adequately. Great floods sweeping back and forth would very easily account for the burial of those ancient forests deep beneath the earth, where they would have been suffocated, and in the course of a few centuries would have been turned into coal. Immense waves could easily have carried much of this material to localities where there was a rock or clay basis and deposited them there, and subsequent waves could have covered them over with soil.

A professor of philosophy in one of our leading colleges informs us that he attended a recent convention of a philosophical society at which representatives from many of the countries of Europe, as well as from our own country, were present. He reports that all the outstanding men who read papers or delivered addresses rejected naturalism and upheld personalism, and came out strongly for ethics and religion. This means that they believe in a personal God in and above the universe. They held that naturalism—which would be the same as materialism and mechanism—was not sufficient to explain even the physical cosmos, to say nothing of the higher phenomena of morality and religion. Some of these philosophers also took a strong position against evolution. Since evolution is a philosophy, not a science, it is significant that leading philosophical students find it irrational and inadequate from a purely philosophical viewpoint. Does it not seem that the sun is shining more clearly from the academic skies than it did some years ago?

A recent book furnishes us the following significant information: "John Stuart Mill was an evolutionist. He thought that he had found a moral code to benefit mankind, but directed his friends to write on his tombstone, 'Most Unhappy.' That is the natural end of the man who eliminates God from his thought and life. Dr. William M. Taylor once spoke of having read the biogarphies of John Stuart Mill and Dr. Thomas Guthrie at about the same time. He said the former was sad and morose, while the latter was buoyant, cheerful and uplifting." Mill was a great skeptic, Guthrie a great Christian.

Wayside Gleanings

Dr. Kennedy, one of our Associate Editors, was, for many years, editor of *The Presbyterian,* official organ of the Presbyterian Church. A year ago he requested the election of an associate editor for that paper and the board elected Dr. Samuel G. Craig to fill this position. Dr. Craig's services were so satisfactory that, to further relieve him of responsibility, Dr. Kennedy petitioned the board, at their September meeting, to elect Dr. Craig editor-in-chief and permit him to serve in the capacity of associate editor. On October 11 several of his friends tendered Dr. Kennedy a testimonial dinner at which salutations and greetings were expressed by Drs. Clarence E. Macartney, John McNeill, A. Gordon MacLennan, Robert Dick Wilson, John B. Laird, J. Gresham Machen and Samuel G. Craig; also by Mrs. John Y. Boyd and Mr. J. Willison Smith. Whether judged by the number present or the enthusiasm that prevailed, the dinner was a notable success. Nearly three hundred guests were present, practically all from Philadelphia and vicinity, indicating that if Presbyterians everywhere had been invited and time and space did not prevent, literally thousands would have gathered as an expression of their appreciation of Dr. Kennedy and his work. It was an event fitted not only to gladden the heart of Dr. Kennedy, but to enhance men's appreciation of those great facts and doctrines that he has so long and ably expounded and defended.

August Heckscher, a wealthy philanthropist, who has made a study of slum conditions in this country and Europe, has proposed a plan by which the slums of the East Side of New York City can be banished and replaced by model tenements separated by parks, fountains and trees. The plan involves the expenditure of $500,000,000 in the next five years. He proposes that $50,000,000 a year shall be contributed by wealthy and philanthropic citizens and that another $50,000,000 shall be furnished by the state and city. It is said by some of Mr. Heckscher's associates that he would be willing to contribute one-fifth of the entire amount from his personal fortune.

A manuscript of the Bible 1000 years old has been discovered in an ancient synagogue in Bukhara.

Well, well! This is the limit! Looks as if we would have to unlearn all we ever learned concerning the ascend and descend—and just

at a time when the great and mighty assure us it will be unanimous just as soon as the remnant of the CHAMPION family agrees. The annual session of the Anthropological Congress was held at Salzburg, Germany, the last week in October. At this session Prof. Max Westenhofer, of the Pathological Museum of the University of Berlin, raised a furore when he presented his theory that "Monkeys descended from man." The entire theory, of course, is attacked, and the professor was asked to present his theory still further at next year's session of the congress. Reasons upon which the theory is based are given by Professor Westenhofer as follows: Man is much older than the monkey. Man is the only land mammal retaining in his body or development traces of the fish period. He is the only member of his family to retain certain peculiarities of the spleen and to have formation of extra or vestigial spleens. Man's jaw is more closely related to the reptilian jaw than that of any other mammal. Man's foot is simpler in construction than any other mammal. Because man's jaw is "the most primitive" (comparatively small), less blood was required for it and thus the surplus blood supply was used to develop the brain.

Our good friend, Dr. Munhall, usually hits hard when he strikes. And when he promises delivery he is usually prompt. This paragraph appears in a recent issue of *The Methodist*: "The Federal Council of Churches claims to represent thirty-two denominations. There may be members of that many denominations who are members of that organization, but no single denomination has authorized the council to officially represent it. It is Modernistic, through and through and out and out. The president, Dr. S. Parkes Cadman, is in the same class with Professor Fosdick and is as much of an infidel as the Union Theological Seminary professor." He proposes to prove this statement true in a future issue of that paper—and we believe he will!

At the annual meeting of the board of trustees of the Moody Bible Institute, Chicago, held recently, an increased valuation on land, buildings and equipment was reported, bringing the total assets up to $4,406,243.97, with no mortgages and practically no contingent liabilities. The educational department, embracing the day, evening and correspondence schools, reported an enrollment for the past year of 1,068, 1,104 and 9,655 respectively. The student body came from various Protestant denominations and represented forty-one states of the Union and twenty-four foreign countries. Two hundred and thirty-seven were graduated from the day and evening schools and 862 completed courses in the correspondence school. Graduates from the day and evening schools are now engaged as pastors, evangelists, teachers, home and foreign missionaries, directors of religious education and as Christian workers in various other fields.

Representatives of seveneteen denominations in Ohio are conducting a campaign to give adequate church equipment and a resident pastor to every inhabitant of the state. There is to be a council, made up of denominational delegates. It's plan: "Every community with a population of 500 or more should have one competent, full-time, well-paid, resident pastor, and the efforts of both the community and the denominational officials should be directed toward bringing this about at the earliest possible moment. In small communities of less than 1,000 population one well-equipped Protestant church with adequate residential pastoral leadership shall be considered sufficient to meet the needs. If additional workers are needed, the pastor might better have assistants for specialized departments." Denominations represented (unofficially) are Brethren, Christian, Church of God, Congregational, Disciples of Christ, Evangelical Church, Evangelical Synod, Friends, Methodist Episcopal, Moravian, Presbyterian, Protestant Episcopal, Reformed in United States, Salvation Army, United Brethren and United Presbyterian. Here's hoping the tie will bind.

The United Presbyterian Churches in the neighborhood of Pittsburgh, Pa., have requested the city radio stations to discontinue putting sermons on the air on Sunday at 11 o'clock and 8 p. m., since the radio sermons decrease the attendance at church services.

"The example was recently cited," notes the *Record of Christian Work*, "of the zeal of one woman who was at the forefront in all church work, and whose tombstone bore the inscription: 'This is the only stone she ever left unturned.' "

The evangelical churches in Cuba are united in a demand for several reforms—the curbing of the drink evil and the bringing about of absolute separation of church and state which exists in theory but not in fact. It is held the government has seemed to favor the church of Rome, and given it a prestige in educational matters which it does not deserve. In response

to this growing sentiment for unity of action along these lines, Mrs. Sylvester Jones is proposing a great evangelical convention for next summer in Havana.

Mammolo Zamboni, of Italy, preached anarchy to his three children until he got tired of it and then became a Fascisti. Anteo, his 18-year-old son, took the advice of his father seriously, attempted to assassinate Mussolini and was stabbed and kicked to death by the mob. The elder Zamboni need have no fear for the laws of man; he will do well to fear the Judge of all the earth.

In previous interviews, Thomas A. Edison has denied there was any reason to suppose that the soul was immortal. But in a recent magazine article he says: "If there is any evidence bearing one way or another on the question, evidence is in favor of life after death." God "giveth wisdom unto the wise, and knowledge to them that know understanding," and He will also reveal the things of the spirit unto all of us.

A third chamber of King Tut's tomb (everybody calls him "Tut" now), just opened, reveals fifteen boats of the sort designed to carry the Pharoah's soul from earth to heaven.

The American Bible Society, Bible House, New York City, has prepared a sixteen-page brochure containing valuable material for use for Universal Bible Sunday, December 6. Also a large wall poster illustrating the Voice and the Book in action on the mission field. For general distribution to congregations, a small four-page leaflet, with appropiate illustrations, has been provided. This material will be sent free of charge. Address as above.

Guatemala, for centuries a Roman Catholic country, recently expelled the reigning archbishop and now the government forbids a Jesuit to enter the country.

Times change. The Lord Bishop of London, Rev. Arthur F. Winnington-Ingram, has accepted a "D.D." from the Northwestern University, a Wesleyan school. It is also significant that there is now a revival movement in progress in the Episcopal churches. It is known as the "Bishops' Crusade." Good news. There was a time when John Wesley and his revival meetings were barred from the Episcopal church, to which he belonged.

According to the Associated Press, Dr. Ott Villbehr, of Germany, purchased from S Paul's Monastery, in Carinthia, its famous Gu tenberg Bible in three volumes on parchmen for $300,000. This is said to be the highes price ever paid for a printed book. Johan Gutenberg's Latin Bible, issued between 145 and 1456, is the earliest known book printe from movable metal type.

Dr. H. Augustine Smith, director of musi of the Chautauqua Institution, says we spen $16,000,000 for church music and get less tha five per cent. of worship and genuine help fulness of it, and suggests there should be a re vival of real church music and congregationa singing. That's our notion of it.

A gift of $3,000,000 has been made by Ju lius Rosenwald for the establishment in Chi cago for the greatest industrial museum in th world, after the model of the industrial mu seum in Vienna, and to be called the Rosenwal Industrial Museum.

The first Pan-European Congress met in Vi enna and adopted a manifesto that the aim o the congress is to level European frontiers, t substitute arbitration for war, to arrange cus toms by co-operation and to replace suppres sion by equal rights. France, Belgium, Austria Finland and Germany were represented.

Women all over the world are expected t join in a movement to make March 4, 1927, a day of prayer for missions.

An American college is to be established at Athens, Greece, and an American university at Sofia, Bulgaria, modeled after Robert College, Constantinople.

According to Mahmoud Bey, Turkish minister of justice, the imperial khalifat and the everlasting threat of a holy war of Islam are a thing of the past. Also there are no more Christian slave girls in Turkish harems, for there are no more harems. So are the atrocities of political and racial hate a thing of the past. He claims he is endeavoring "to obtain for his country the best that Western civilization has to offer in its varied domain of activities." We hope he will succeed in his undertaking.

According to a recent report, the Salvation Army preaches the gospel in eighty-one countries and in fifty-eight different languages.

If ministers knew how much treasure is hidden in those Constructive Studies in Matthew and John that you are offering at such a small price (see first page adv.) they would not be without them.—H.

THE ARENA

Christmas Heralds and Their Message

By William H. Bates, D.D., Greeley, Colorado

THE PROPHETS. God's promise to mother Eve that her seed should bruise the serpent's head (Gen. 3:15), though it is in spirit, may not be in form, a herald of Christ's coming. That was a bare promise,—nothing said as to the method of its fulfillment. Eve mistakenly supposed it fulfilled when she received the infant Cain into her arms. But in that promise lies the germ of all Messianic prophecy.

In the hands of Moses it begins to unfold, assuming definite form. Moses' saying in the eighth chapter of Deuteronomy Peter quotes in the third chapter of Acts, applying it to Christ: "For Moses truly said unto the fathers, 'A Prophet shall the Lord your God raise up unto you, of your brethren, like unto me; Him shall ye hear in all things, whatsoever he shall say unto you.'" (v. 22.)

If this promise had a blessing for those outside the line of the chosen people, it also had a prophetic unfolding outside of that line. When the wilderness wanderings were nearly ended and the Israelites were fighting the last of their way into the promised land the Moabites and the Midianites entered into a league to prevent their farther passage. The Moabite king (Balak) sent hundreds of miles, away beyond the Euphrates, for a noted prophet to come and curse the invaders, believing, doubtless from previous knowledge of his prophetic power, that whomsoever he cursed would be cursed and whomsoever he blessed would be blessed. Time after time he essayed to use his office against the Israelites, but the divine afflatus moved him to blessing instead of cursing. At the last his eyes were opened to look far onward. He breaks forth,—and remember that he is a prophet not of the chosen line, but in heathendom. He breaks forth, "I shall see him, but not now; I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel" (Numbers 24:17). Such was the prophecy of Balaam.

After the school of the prophets was established and the prophets became a more numerous order the announcements of Christ's coming were more numerous and definite. Take a single specimen—from Isaiah. "Behold a Virgin shall conceive and bear a son and shall call his name Immanuel" (7:14). "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kindred, to order it and to establish it with judgment and with justice from henceforth even forever" (9:6,7). All through the books of both major and minor prophecy are such heraldings of Christ.

HUMAN EXPECTATION. Read any well-considered church history and you will see how that both Judaism and heathenism were working factors in the world's preparation for Christ. Inside Bible history and outside Bible history a need began to be felt. It increased more and more. It became painful. Along with it was a commensurate expectation that the need would be met.

While the Judaic need was fostered by it, it also found expression in the voices of the prophets. The heather need had also its utterances. Though they are prophetic, I can hardly place them under the head of prophecy, for we cannot say that they, like Scripture prophecies, were uttered under the inspiration of God.

Suetonius and Tacitus, both of whom lived more than a hundred years B. C., in passages well known to the classical scholar, speak of an old, constant and growing opinion that a Mighty One should come out of Judea. Zoroaster had predicted a Mighty Coming One, in accordance with which the Persians at the time of Christ's birth were actually expecting a *Sosiosch*, a Saviour, who should conquer Ahriman, the prince of evil, and his kingdom of darkness. Confucius, the Chinese sage, who was born 551 B. C., distinctly pointed his disciples to a Holy One who should appear in the West.

"Expectations of the coming of a Messiah, in various forms and degrees of clearness, were at that time, by the political, intellectual and religious contact and collision of the nations, spread over the whole world, and like the first red streaks upon the horizon announced the approach of day" (*Schaff, History of Apostolic*

Church, p. 183). The world was at peace. All things were ready. The ear of humanity was strained in expectancy, listening in a silence itself so profound as almost to be heard. "No war or battle's sound was heard the world around: The idle spear and shield were high up hung, the hooked chariot stood, unstained with hostile blood; the trumpet spake not to the armed throng; and kings sat still with awful eye, as if they surely knew their sovereign Lord was by." (*Milton's History of Nativity.*) He came, long heralded by human expectation.

THE STAR. We read in the second chapter of Matthew that wise men came from the East to Jerusalem to worship Christ, led thither by a star. The term that Matthew uses definitely fixes the place of departure to be the *far East*—see Prof. Upham and also Howard Crosby—the Medo Persian country beyond the Zagros mountains. There astronomy, or more properly astrology, had its home. The people studied the stars much. God spoke to them in a language they could understand. But what was the star?

There is a feeling in modern scholarship, a feeling that I can well appreciate, to reduce as much of the apparently supernatural to the natural, in the sacred narrative, as possible. Astronomy, chiefest in exactness and devoutest of sciences, has tried its hand. Kepler, among many of his brilliant fancies, suggested that if the natural conjunction of some of the planets in the heavens could be identified with the Star of Christ we would not need to resort to the supernatural, or moreover there might be determined, upon the basis of certainty, the difficult and obscure question as to the year of our Lord's birth. The suggestion was worked out with very great care by Dr. Ideler, of Berlin. It was found that in the year 7 B. C. a remarkable conjunction of the brilliant Jupiter and Saturn took place in the month of May.

Supposing the wise men to have set out at the end of May upon a journey, for which it is thought that the circumstances would require seven months, the planets were observed to separate slowly until the end of July, when their motions becoming retrograde, they again came into conjunction by the end of September. Jupiter, at the time nearest to both the sun and to the earth, was at its most brilliant apparition, while Saturn appeared not far from it. This glorious spectacle continued almost unaltered for several days, when the planets again slowly separated, then came to a halt, when, by reassuming a direct motion, Jupiter approached to a conjunction for the third time with Saturn, just as the pilgrims may be supposed to have entered the Holy City. And to complete the fascination of the tale, about an hour and a half after sunset the two planets might be seen from Jerusalem, hanging, as it were, in the meridian and suspended over Bethlehem in the distance." (See *Smith's Bible Dictionary,* Vol. III, pp. 1374-5.)

But the Honorable Secretary of the Royal Astronomical Society of England (Rev. Charles Prichard) went over all this ground, and as he comes out with his results he says, "Thus the beautiful phantasm of Kepler and Ideler which has fascinated so many writers vanished before the more perfect daylight of investigation." And poor *we* are left just where we started. All calculations thus far fail to adjust with the recorded facts. Admit the supernatural at all which we must do or entirely throw away our holy religion, I see no objection to admitting enough of it to account for the otherwise inexplicable facts.

At any rate, we know that a heavenly light of some sort, a beacon light of glory, did guide the devout travelers many a weary week's journey, till it came and stood over the exact spot where the young child lay. The "brighest and best of the sons of the morning" did dawn on their darkness and lend them its aid: The Star of the East, the horizon adorning, did guide where the infant Redeemer was laid.

"Blessed Herald Star! set on high to guide the far-off Gentiles on the pathway to the birthplace of the heavenly king—surely that was the noblest work that ever star might hope to do!"

The star naturally leads us to consider in the next place those whom it guided:

THE MAGI. All that we know of these men, on Scripture authority, is contained in Matt. 2:12. There we learn whence they came, their guide, their worship and their departure. But the word itself rendered "wise men" is the term to designate the priestly caste among the Persians. Says Crosby, "The Magi were priests of the most profound and philosophical of religions." I doubt not they knew of Balaam's prophecy and understood its import.

It is said that they were led to undertake their journey, not by the star only, or by expectations which they shared with the Israelites, but by a prediction of the founder of their own faith. Zoroaster had predicted, to which reference has already been made and for which there is authentic history, that in the latter days there should be a Mighty One and a Redeemer, and that his descendants should see the

tar which should be the herald of his coming. History has been supplemented by tradition.

How true it is I know not, but tradition says that twelve of the holiest of the Magi were appointed to be ever on the watch. Their post of observation was a rock known as the Mount of Victory. Night by night, they washed in pure water and prayed and looked out on the heavens. At last the star appeared, and in it the form of a young child bearing a cross. A voice came from it and bade them proceed to Judea. (*Smith's Bible Dictionary*, Vol. II, p. 193.)

Matthew says nothing of the number of wise men, but tradition says there were three, who were not only priests but princes, and gives their names as Kaspar, Melchior and Balthasar, and that, as was the more befitting their homage to the new king of all the earth, they arrived in Jerusalem with a retinue of one thousand men, leaving an array of seven thousand behind on the further bank of the Euphrates.

They came heralding to Herod and to the Jews the birth of Christ. "Where is he that is born king of the Jews? We in the East have seen his star and are come to worship him." The prophecies were searched: the star still fulfilled its office: He was found, as predicted centuries before by Micah (5:2), in Bethlehem. They opened their treasures from the Orient; they presented gifts—gold, frankincense and myrrh. They worshipped and, guided of God, they went back into their own country another way.

Was not this a fulfillment of Isaiah's prophecy, and yet but a prelude to a greater fulfillment, as the drops are the prelude to the shower or the rain of days?—"the Gentiles shall come to thy light and kings to the brightness of thy rising" (60:3).

I quote from a foot-note in Schlegel's *Philosophy of History* (p. 136): "So vivid was the expectation of the Chinese concerning the Messiah—the Great Saint who, as Confucius says, was to appear in the West—so fully sensible were they, not only of the place of his birth but of the time of his coming, that, about sixty years after the birth of our Saviour, they sent their envoys to hail the expected Redeemer. These envoys encountered on their way the missionaries of Buddhism coming from India, who, announcing an incarnate God, were taken to be the disciples of the true Christ, and as such were presented by the deluded ambassador to their countrymen. In this way was Buddhism introduced into China and the light of the Gospel intercepted." But, we may add, the light of the Gospel shall yet shine away the darkness of Buddhism and fill the country with the light of heaven.

THE ANGEL GABRIEL—was a herald of Christ. Twice he appeared, once to Zacaharias in the temple, leaving the priest a proof of his angelic mission in that muteness should seize his tongue till the things promised had come to pass; and once again to Mary at the Annunciation. Twice did he appear? Shall we not rather say thrice, and believe that it was he who appeared to the shepherds, in the midst of a strange glory in the heavens, saying, "Fear not, for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour which is Christ the Lord" (Luke 2:10, 11). Shall we not believe it was he who was supported by those other heralds?

THE CHOIR OF ANGELS—who, to his recitative, brought on the grand heaven-filling chorus, "Glory to God in the highest, and on earth peace, good will to men" (Luke 2:14).

THE SHEPHERDS—having heard such things, could not, of course, help becoming heralds of them too. As soon as they had recovered from the overpowering effects of the celestial concert they said, "Let us now go even unto Bethlehem and see this thing which is come to pass, which the Lord hath made known unto us" (Luke 2:15). They went, and "returned, glorifying and praising God for all the things that they had heard and seen" and "they made known abroad the saying which was told them" (Luke 2:20,17).

Last among the list of Christ's heralds are:

SIMEON AND ANNA. "As hoary mountain peaks catch the first rays of the rising sun, heralding from their shining caps to an expectant world the dawn of day, so were this prophet and prophetess gifted above all others of the generation to catch the hidden glory of that wondrous Coming."

There is a tradition respecting Simeon, which, whether or not it be true, is nevertheless interesting. It is related that when Ptolemy Philadelphus, about 280 B. C., would have the Hebrew Scriptures translated into Greek for the purpose of placing them in his far-famed Alexandrian library, he dispatched messengers to Eleazar, the High Priest of the Jews, requesting him to send scribes and interpreters, learned in the Jewish law, to his court in Egypt. Eleazar selected six of the most learned rabbis from each of the twelve tribes of Israel, seventy-two persons in all, and sent them to Ptolemy, among whom was Simeon, a priest and a man full of

learning. It fell to the lot of Simeon to translate Isaiah. When he came to that verse where it is written, "Behold a Virgin shall conceive and bear a son" (7:14), he began to misdoubt in his own mind how this could be possible; and after long meditation, fearing to give scandal and offense to the Greeks, he rendered the Hebrew word *virgin* by a Greek word which signified merely a *young woman;* but when he had written it down, behold an angel effaced it and substituted the right word. Thereupon he wrote it again and again; and the same thing happened three times; and he remained astonished and confounded. While he wondered what this should mean a ray of divine light penetrated his soul: it was revealed to him that the miracle which, in his human wisdom, he had presumed to doubt, was not only possible but that he, Simeon, "should not see death before he had seen the Lord's Christ," words also that Luke writes concerning Simeon (2:26). Accordingly, he tarried upon the earth, by divine will, for nearly three centuries, till that which he had disbelieved had come to pass.

Here the tale coincides with the Scripture account. He was led by the Spirit to the temple on the very day when Mary came to present her Son and make her offering. He took the child in his arms. At that instant Anna, the prophetess, "of very great age," came in. Beholding the child, her lips broke forth into thanksgiving and heraldings. There they stood, the aged servants of God, symbols of the venerable Past, weary with watching and waiting, hearts aching with expectations so long unfulfilled but now looking out into the bright Future. Enough, already enough. Hearts full of joy. Satisfied, more than satisfied. And Simeon, long kept from his waiting fathers, says, "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation" (Luke 2:29,30). And the last heralds of Christ's coming passed away.

It seems to me that all the other messages cluster around and culminate in the message of the angel who led the celestial choir in the midst of the starry heavens: "Fear not; for behold, I bring you tidings of great joy, which shall be to all people." And that message may be all compressed into one of its words. Take that away and the message is naught. Take all away but that and the message remains. That word is *joy*. The Christ message of every herald, from first to last, has been in spirit a message of joy. They heralded Christ, and Christ came, a joy to the world.

We have now seen that Judaism (which was the reign of revealed law) and heathenism (the reign of natural law) were both necessar working factors in the preparation of the worl for Christ. The law is now the schoolmaster t bring men to Christ, and God's ministers mus pursue the methods God has revealed. Bu when you come to Christ there is joy, abound ing joy. Oh! the glorious gospel, the goo news, of the blessed God,—a joy, evermore joy.

It is not a *theology,* difficult of attainment but *a joy.* Let a man come right to Christ first of all get Him in the heart, the main spring of action, and the study of the Christia truth will be wondrously simplified. Christ say if any man will do His will he shall know o the doctrine (John 7:17). He will enter int the knowledge of God and into the joy of God

It is not a system of *duty,* exacting in it demands, but a *joy.* If Christ be truly fixe in the heart, he will be a joy there.

Nor is it a *judgment,* terrible in its re proaches, but *a joy.* To be sure, Christ speak in stinging words of hell, where the worm dieth not and the fire is not quenched. But that i not gospel, it is law. Hell, under a moral gov ernment, is, as someone has said, a military necessity. But Christ saves from hell, saves t an endless joy.

Let this Christmas thought possess you souls. Find in Christ's coming a soul-filling joy.

But this joy is an outworking force. It shines out of the countenace, it manifests itself in acts. Let me suggest two methods of its manifestation. A beautiful custom obtains in Sweden of hanging up in front of every house at Christmas a sheaf of wheat for the winter provision of the birds who are exposed to the inclemencies of a Northern winter. Let your Christmas joy flow out in ministration to the needy poor. Remember those in the bonds of poverty as bound with them,—as did Christ.

There is a second beautiful custom for Christmas (some locate it upon New Year's Day) that is said to obtain in Germany. Would that it might obtain all over the world and among us. If it be too late for Christmas, New Year's is just ahead. This is the custom: whatever may have been the quarrels or estrangements between acquaintances, friends or relatives, mutual visits are interchanged, kindly greetings are given and received,—all is forgotten and forgiven.

The joy of God in the heart cannot consist with ill-wills, or hates. The religion of Christ is a religion of love. Says our Saviour, "if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matt.

6:15). Life is too short and of too solemn import to allow the forces of the heart, which are meant for useful things, to be consumed as fuel in keeping burning the fires of jealousies, estrangements and ill-wills. Let this Christmas tide of joy sweep away all such wickedness, leaving behind only an abiding good-will and love to all.

The message of the angel shows that the joy of Christ's coming is intended for "all people." Thank God, all may have it. But Christ being born into the world is a joy to men only in story, except He be born into their hearts. Then the joy becomes an experience, and only then truly a joy.

Oh! how many have found the religion of Christ a joy. It was a joy to Paul, who, though sorrowful, was always rejoicing. It was a joy to all the line of early Christians who "took joyfully the spoiling of their goods, knowing in themselves that they had in heaven a better and an enduring substance" (Heb. 10:34). It was a joy to Hugh M'Kail, who went to one side of the scaffold of martyrdom and cried: "Farewell, sun, moon and stars! Farewell, all earthly delights!" Then went to the other side and cried: "Welcome, God and Father! Welcome, sweet Jesus Christ, the Mediator of the covenant! Welcome, death! Welcome, glory!"

It was a joy to the Western minister who was seized by a disease which must prove fatal unless he submitted to a surgical operation. One Sabbath morning he stood in his pulpit, supporting himself by a chair, and said to his congregation: "My dear people, tomorrow morning I start for New York to submit to a surgical operation which will probably take my life, but there is a faint hope that it may restore me; and that faint hope leads me to go, but it is probable that I shall never see you again. I shall now proceed to preach to you my farewell sermon." And then, with face all illumined with joy and triumph, he said, "You will find my text in 2 Timothy 4:6: 'I am now ready to be offered up, and the time of my departure is at hand. I have fought the good fight. I have finished my course. I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day.'" The next Thursday morning the surgeon's knife had done its work, and his immortal spirit, in a chariot of glory, went sweeping up to the "presence of God where is fullness of joy, and to his right hand where are pleasures forevermore." It was a joy to that woman on the *Ville du Havre,* who, as the noble ship with its hundreds was sinking down into the sad sea, prayed aloud until her voice sounded like an inspiration, lifting the faith and the hearts of God's children up to heaven.

No less has it been a joy to thousands and millions of believers, in private life, whose names are recorded in no annals save the annals of heaven—there they are recorded in letters of living light; who have dwelt in their lot in meekness and patience, trusting in Christ's sweet promises and grace and thus made strong to suffer or to do the hard work of life, and at the last falling asleep in Jesus and waking in the glories of the upper world. No less is it a joy to thousands and millions now.

Such is the Christmas joy foretold by the Heralds of Christ, and such is the joy that Christ's coming brings to the world. Is the joy in your heart? It is for you.

* * *

Guard Against Worldliness

By "the world" is meant worldliness. The world, as God made it, is good. We are in it, and are necessarily mixed up with its interests. We are daily receiving worldly blessings for which we should be grateful, and have daily to perform worldly duties in which we should be diligent. But the term in its evil sense is applied to ungodly people as distinguished from believers, and to the inordinate and sinful pursuit of the things of this life. In a word, whatever occupies a higher place in our hearts than our Creator and Redeemer, is worldliness. He must be supreme. Let us watch; or what He meant for helps will become hindrances, and even the most precious of His blessings, such as love and friendship, will become by abuse occasions of sin. Shall what He designed to draw us to Him be allowed to alienate us from Him, and His gifts be formed into graven images to be worshipped instead of Himself, the Giver? Let us watch, lest the world become worldliness, and prove our destruction.—*Newman Hall.*

A subscription to the CHAMPION *for one year will be an acceptable gift—a welcome reminder of the giver every month it is received, and every time it is picked up and read, throughout the year! Why not make your minister, or some missionary, or some needy preacher, happy and more efficient, by sending him the* CHAMPION *for 1927? Amen to that?*

The Minister's Gospel

By Lawrence Keister, D.D., Scottdale, Pennsylvania

THREE considerations are offered in support of the view that the Gospel of John is the minister's gospel: the Gospel itself suggests the idea; the tendencies John seeks to offset are always present; religious leaders need this confirmation of faith in view of modern materialism and rationalism.

Meeting a Need

Assuming that the Gospel of John was written about A. D. 90, the writer had a period of over fifty years to observe the work of the Church. Great advance had been made in the face of organized opposition from without and in spite of schism and heresy within. The power of the Christian religion was manifest, but there were untoward tendencies in the Church that could be limited, if not overcome. The writer of this gospel saw how the Church won its way amid surrounding heathenism, not by compromise with evil, not by lowering its standard, but by faithfulness to its invisible and invincible Leader.

The three gospels previously written have a very different aim and outlook. They give us the historic Christ as their authors knew Him by personal association or personal knowledge. They present a close-up view without perspective. John gives us the Christ of history as he knew Him and as all men are permitted to know Him. His is the intimate, spiritual view with unlimited perspective. He portrays the humanity of our Lord, but he lays the emphasis upon His Deity as the primary and essential fact.

John evidently aimed to meet a need in the life and work of the advancing Church. As the Church moved farther from the place of its origin and as the earlier leaders passed away, it must become more and more sensible of the presence and power of God. The need appeared and John's gospel is given in answer to it. His gospel is, however, no afterthought or work of supererogation, but the providential provision for a real need, the fitting completion of a grand design. According to Professor Henry C. Sheldon, his "Christology is on essentially the same plane as that of the later Pauline epistles and the Epistle to the Hebrews." Before the canon closed the stamp of apostolic approval was placed upon the larger conception of Christ as ever-living, ever-present in the Church, the source of its life and power.

The Church was called upon to preach th historic Christ, the human Christ, but no les the divine Christ, who is always present in th Church and so also in history. The life is th light of men and in order to bring light b communicating life the Church must alway possess it. Christ must always be present. Me are saved by a Saviour and not by a creed o an ecclesiastical organization however perfec and powerful.

John writes his gospel to assist men to be lieve that Jesus Christ is the Son of God an that He came to establish the Kingdom of Go on earth. He solves the problem as to hov men can be won from the power of evi and reconstituted in righteousness; how to es tablish the Church as a living body and also an effective working agency. His solution re mains and is no less valuable to the ministe today than it was at the close of the firs Christian century. It contains the divin method of redemption.

The wisdom offered by John carried with it years of experience and ample observation illuminated and enlarged by the unquestioned inspiration of God. John comes closer to us in time than any other New Testament writer and how very close he comes in personal interest and sympathy. He speaks to be understood, saying the greatest things in the plainest possible way. He puts the key of faith in our hands and bids us enter the realm of spiritual truth and life as an act of ordered obedience. He has no lingering doubt concerning Christ and His gospel, as Christian leaders today should have none. He believes, and lest others should fail just here, he writes his gospel, so presenting Christ that men will accept Him and enter Christian life as their supreme choice and settled purpose.

Omissions and Additions

A comparison of John's gospel with the Synoptic gospels reveals significant omissions and important additions. John has his own plan and works it out, consistently, producing, as Dr. Schaff has said, "the most original of all gospels."

A full dozen of omissions have been noted, one-half at least pointing to the fact that John is emphasizing the Deity of our Lord, and not His humanity. He omits the genealogies of

Jesus, the account of His birth, the history of the temptation in the wilderness, the water baptism at the Jordan, the transfiguration on the mount and the ascension.

We would naturally expect him to record the transfiguration, because he was one of the three who witnessed the event. While the humanity of Jesus is glorified, His Deity is announced from the overshadowing cloud, but we must bear in mind that John does not approach the Deity of our Lord by way of His humanity. The Deity is first and not second in his order of thought. We must bear in mind also that John sought to offer evidence which men of his own time could appreciate and men of subsequent ages could accept and even test in their own experience.

He omits the Sermon on the Mount, including the Lord's Prayer. He passes from the ethical to the spiritual and meets all requirements from that point of view. He omits the parables which were addressed to the people because they were slow of understanding. In his gospel John appeals to men who can think and estimate evidence and reason to legitimate conclusions. He addresses mature minds, Christian people and especially the chosen leaders in the Church. He records the most advanced teaching of our Lord, the conversations and private discourses so full of spiritual truth and so direct in their personal appeal.

Without exhausting the list of omissions we pass to subjects John alone considers and by which his plan is plainly revealed. In the first sentence he strikes a new note. "In the beginning was the Word." He finds Deity at once without searching for Him by patient investigation or labored argument. The Word was God, and John accepts Him without doubt, and introduces Him as coming forth from eternity and entering time in order to reveal Himself as the Creator of all things and the source of the life and light of men. The Word became flesh and dwelt among men who beheld His glory, His superior nature as this was revealed by His wisdom and power. His mission was to reveal God to men, and in due time take up the task of redeeming men from the power of evil.

The Deity of our Lord is first in order and His humanity second; the former is His original endowment and the latter His subsequent attainment. John begins his gospel above and beyond all false and inadequate theories concerning the Deity of our Lord, the bed-rock on which his gospel rests. Those who accept this fundamental teaching as their principle of action enter into John's gospel, and those who reject it remain outside.

The religious leader of today cannot afford to take a lower position than that of the apostle. He is not called to preach a human hero, however great, a noble character, however pure and perfect, a man who is only a man, but Jesus Christ the Son of God and the Saviour of men. He is called to preach the same gospel John accepted and advocated, the gospel of God's personal presence which is so satisfactory to the earnest seeker and the true believer.

In case any religious leader falls short of John's faith, should he not, first of all, seek this faith, this spiritual knowledge, this apostolic attitude of mind rather than harbor doubt, modify the gospel to suit his own unbelief, and even deny the Deity of Christ, and then search for reasons for his unscriptural view? A fact so great, a truth so central, cannot be ruled out altogether, nor can it be regarded as a matter of indifference. The Deity of Christ is accepted by all who enter the presence of Christ. It is still given by revelation and accepted by the believer, not by a blind, unreasoning faith, but by a faith that is the only reasonable response to the divine reality. John thinks of the spiritual as the real, the enduring, the realm in which God lives and the realm which man is invited to enter.

Six of the miracles recorded by John are not found in the other gospels. The turning of the water into wine definitely marks the beginning. No place is left for apocryphal accounts of pious frauds. John selects from historical material, of which there is an abundance. The healing of the nobleman's son shows how faith can be cultivated and how the response of Jesus by His word of promise is effective in the home twenty miles distant. The healing of the impotent man at Bethesda encourages men to seek supernatural aid. The opening of the eyes of one born blind supports the claims of our Lord and discredits His critics and opposers. The raising of Lazarus is an unanswerable argument which the enemies of Jesus proposed to meet by violence and virtual confession of defeat. Never man spoke like this man and never man exercised such power over death. He was mighty in word and deed, being proclaimed by both as the resurrection and the life. The last miracle recorded by John occurred after the resurrection of Jesus. The second miraculous draught of fishes is enough to convince Christian leaders, once for all, of the necessity of doing our Lord's work under His own direction.

To John miracles were "signs." They fixed attention on the superior wisdom and power of

our Lord. They enabled him to see the Christ, and his written account of them is intended to aid us to see the Christ and know Him. Have miracles the same significance for the minister today? Do they aid his faith, or are they an encumbrance? According to their own confession, some modern ministers believe in Christ in spite of the miracles. They accept the latter only because they accept the former. This attitude is unlike that of John. Apparently, it honors our Lord, but actually discredits the supernatural.

The Jew has illustrated the outcome of this course of thought and action, by losing the sense of the supernatural. Where is the Jewish prophet of today, major or minor, the psalmist who speaks the universal language of the soul, the widely accepted religious leader? Unbelief, incipient or fully developed, never brings the results of inspired faith. Christianity according to John is a supernatural religion.

The Conversations

The conversations reported by John, and by him alone, have a distinct place because of the truth set forth and also the intimate way in which it is presented. The two principal ones are sufficient for our present purpose. They show that the greatest truth may be given to the smallest audience and that our Lord was not dependent upon great audiences and great occasions.

In an evening interview, Jesus told Nicodemus of the new birth, its nature and necessity. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Once stated, this dictum in spiritual biology commands common sense, but it is never altogether plain to the man who is not born of the Spirit. Only such as are born anew or from above are prepared to live the new life with its new interests and values. Here is a level to which formalism never attains. The life conferred by the Spirit is like the wind, invisible yet equally capable of proving its presence. It is supernatural, but it properly begins while men are on earth. This is one of the earthly things men should know, as also that it is made possible by the lifting up of the Son of Man.

What great thoughts are poured out for this student in his first interview with the Master. Shall not the religious teacher in the Church come as close to the Master and receive the same personal instruction? Shall there be no night lessons today for lack of earnest students? Ministers must not be satisfied to compliment Christ with fine phrases when it is their privilege to enter His presence and say in all sincerity, "We know that thou art a teacher come from God." Are there ministers who undertake to preach the gospel while they themselves are not sure of their own conversion? Does history record such instances and observation force them upon our attention?

By recording this conversation John has rendered the Church an essential service. If the Church is to live it must live its own life, a life in which God is always found and always the principal factor. No merely human combination can attain to this level of life and so dispense with Deity. The club with its human aims and interests cannot fill the place of the Church with its divine realities and relation.

No new translation is required to bring the conversation with the Samaritan woman within the grasp of modern intelligence. We know the meaning of words well enough to sense the truth. God is a spirit and therefore worship must be spiritual. True worship is not dependent upon sacred places, suggestive forms and impressive ritual. The spirit of man opens to God and is directly related to Him. Men put things between, but Jesus taught this woman to get "this mountain," and even the religious capital of the Jews, out of her way and deal directly with God. Since God is a spirit He must be worshipped according to His nature and not according to hereditary notions.

Jesus changed the whole subject from the temporal to the spiritual, and the lesson He taught was not too great for the woman at the well. Is it beyond people today? Must truth be diluted to bring it in reach of weak minds and men of low morals? It was not required then, and it is not required now. Ministers can confer with Christ and appreciate the truth He declares so lucidly. They can preach great truths with interest and effect. Men are hungry on Sunday morning for the word of God with its power to restore the soul.

This second conversation is a second contribution which the leaders of the Church must fully appreciate if the Church is to exalt the spiritual above the temporal and make Sunday the best day of the seven.

In these two conversations we find the new birth as a spiritual beginning, absolutely necessary, and resting upon the atonement. Spiritual life is superior to natural life. It has only one source. Spiritual worship conforms to the nature of God who is a spirit, and to man in his higher life. Sacred places must not be allowed to obscure the object of worship. Old forms must give way to new life. Formalism and self-salvation of every kind are ruled out by our Lord and should not be tolerated by His

followers, especially those who are set for the dissemination and the defense of the gospel.

These teachings have place in John's gospel and shall they not also appear in the life and work of every true minister? As John was inspired to record them the preacher should be inspired to make the most of them. They have special interest for him, and accepting his responsibility he should offer them to others with no loss of value and no ingredient of error.

Final Discourse to His Disciples

John's doctrine of the Word, the miracles he selects and the conversations he records, plainly indicate his interest in religious leaders whose faith must be maintained; but when we take up the chapters originally addressed to the disciples alone, and the great prayer uttered in their hearing, we are profoundly impressed with his purpose as it takes form in his well-considered plan.

In the thirteenth chapter our Lord considers the loyalty of His disciples not only as a matter of individual interest, but also of personal preparation.

In order to be loyal to Christ His followers are required to receive His personal ministry. He undertakes to deal with them individually and even invade their inner life. Cleansing the body is not all he has in mind. They failed to understand the meaning of His act when He washed their feet, but they interpreted rightly when the Spirit came to their assistance.

The departure of the traitor opened the way for free thought and expression concerning Christian life. He withdrew voluntarily though he was already in the pay of the enemies of our Lord. He scarcely realized that he advertised his disloyalty by his departure. If he subsequently regretted his unfaithfulness, he saw no way by which to return to Christ. If he saw the cross in the dim distance, he saw it from the side of the executioners.

Jesus now announces that the Son of man is glorified. His path of duty is open, the path that leads to the sacrifice of Himself. A new commandment is given and His disciples are called upon to love one another even as He loves them. In the Christian company love can be the principle of unity and action, love such as He has shown and will show for his loyalty to them and to God is the pattern of their loyalty to Him and to each other.

His disciples think they have already attained this loyalty, an oft-repeated error, but the test that soon came revealed their weakness exactly as our Lord predicted. "Fiery trial" is the test of Christian character, and hence no minister can afford to pass this chapter on loyalty until it is written in his experience so as to call forth the approval of the Master. No provision is made for a lower type and no man should assume the right to set the standard to suit himself. A defective preacher is more dangerous than a defective flue.

The heart of the believer is not to be troubled for two good reasons. By faith he is related to God and to Christ. The supreme act of the soul brings a corresponding revelation.

> Lift up your heads, O ye gates,
> And be ye lifted up, ye everlasting doors,
> And the King of glory will come in.

The King has proclaimed that His kingdom is within. It is present and future and both alike in Christ's keeping. I go to prepare a place for you. The believer has this outlook, this assurance, this guaranty by the Chief Architect of his fortunes.

Believe in God, believe also in Me. These are the words of the Master. Believe in Me as you believe in God, absolutely, and not tentatively and relatively as you believe in men. The fact that God is a spirit and hence invisible is no bar to faith. Knowing Christ is knowing God, and seeing Christ in spiritual vision is seeing God. Believers see, and they see deep enough to satisfy them that they really see, and that they see all they really need to see. Why ask for more, why seek something spectacular, something to satisfy curiosity?

Believers continue to believe when our Lord announces another Comforter who is like Himself, who is invisible, who abides with believers, who ministers to them. He teaches them and brings to remembrance the words of Christ. He guides them into all truth. He will take of mine, says our Lord, and show it unto you. Let no man imagine that our religion has any other source or any other development than that which Christ Himself has declared.

Should not religious leaders tread lightly when, at any point, they part company with Christ? When they halt and hesitate and refuse to follow Him all the way? Should not ministers take to their knees when the presence and guidance of the Spirit is no longer apparent to them? Where does heresy arise, in the counsels of God or in the uninspired thinking of men? According to the plain teaching of our Lord the Holy Spirit is still the promised presence in the heart and the great conservator of orthodoxy.

Having presented the inner life of the believer the Master proceeds with His outer ac-

tivities and influence.

One of the most serious questions for the religious leader to answer is how to win men to his own faith and life. Christ gives us the answer in the fifteenth chapter of John's gospel. I am the true Vine and ye are the branches. It is a matter of life and growth. Only life produces life and the highest form is no exception.

Our religion spiritualizes and vitalizes our social relations. Because they are branches believers bear fruit. The life of the Vine courses through them and brings about the spiritual transformation of others. Living branches are tended by God Himself with fruitfulness in view, withered branches are in process of dying if not already dead, dead branches are removed as useless and even detrimental. Could anything that is dead continue in connection with Christ who is the life?

Christians who are Christian in their interior life and also in their social life ask and receive. This comes natural and in order. To them prayer has meaning, not merely as a religious exercise, but as a means of getting into harmony with God and also getting assistance from Him. The religious leader who cannot offer the fervent, effectual prayer of a righteous man, has not mastered the fifteenth chapter of John's Gospel. Perhaps the mysterious inefficiency of some ministers is traceable to their unwillingness to be branches.

Our feet move when we walk and our wills act when our spirits advance. By obedience the believer becomes the friend of Christ, one whom Christ can call a friend, one who can appreciate what Christ proposes, and can enter into His work with intelligence and personal interest. Ye are my friends if ye do whatsoever I command you. Will answers to will. The friend of Christ offers a devotion such as Christ Himself can accept as true and worthy.

This kind of friendship wins the hatred of the world and arouses persecution. It suffers with Christ. It knows where it stands and accepts its responsibility. Yet it wins its way, for it impresses men with its genuineness and worth. Our religion covers our case to the farthest limits of our influence. Our relation to Christ is the secret of fruitfulness and the pledge of prosperity.

Can a minister carelessly overlook the sixteenth chapter, which defines his relation to the Holy Spirit? These chapters, thirteen to sixteen, are eminently practical, the last no less than the first. No fear of fanaticisim should prevent any religious leader from accepting the teaching of our Lord, which had its first fulfillment on the day of Pentecost.

Without the presence of the Spirit the Christian Church could not have been established, and without Him there can be no living Church today and no effective ministry. Spiritual life and leadership are in His keeping.

In the sixteenth chapter the religious leader finds his supreme qualification and his supreme test. John is not seeking discussion and division, as some may suppose, but fairly meets an urgent need. He speaks the truth with soberness, though there are men who seem to regret that Jesus told of another Comforter, a living Leader, always present, always able to answer the ends of leadership. To some this brings religion uncomfortably close. The descendants of Diotrephes still love the pre-eminence and Christianity is satisfactory to them only as long as it aids their pride and promotion.

The Spirit glorifies the Christ and under His leadership the Christian will do likewise. No Christian, no religious leader, is at liberty to set up for himself. Each Christian, high or low, accepts the vicarious atonement as the only relief from the guilt and power of sin, but having been pardoned and regenerated he never offers the atonement as an excuse for laziness or self-complacency. The Spirit is an abiding presence according to the announcement of our Lord, the very thing the Christian requires if he is to remain spiritually alive and religiously intelligent.

To the genuine believer the presence of the Holy Spirit is more to be desired than that of the visible Christ. He is loyal enough to accept the word of the Master and welcome the Spirit as his most intimate associate. Why revert to the visible Christ, why long for the earlier manifestation? Why ask for the one who is not here and so fail to welcome one who is here by divine appointment, one who is able to guide all Christians into all truth, to comfort them under all circumstances and to impart divine wisdom and energy? Clinging to the Christ of the past may appear very religious in the estimation of some, but claiming the Spirit according to Christ's command brings results that surpass all expectation. The Spirit more than supplies the place of the Christ who emptied Himself and took the form of a servant. He glorifies Christ on earth where He was dishonored, he ministers to us and is as real to us as we are real to ourselves.

Here is where prayer becomes natural to the Christian. Associated with the Spirit in life

and labor, he claims his help, which is the help of God. He prays with a sense of fitness. Christ is Saviour and Lord, God is Father, and prayer the normal expression of the child. He prays naturally and without ceasing. His prayer is the proof of his filial relation.

Step by step, we come to the place where the great prayer of our Lord seems perfectly in order. The religious leader who faithfully follows Christ comes with Him into the presence of God, where earthly scenes fade and earthly sounds are stilled and where mind and heart find united and spontaneous expression. Wonderful in word and deed, our Lord is no less wonderful in His approach to God. He knows what men need and what God can give. He teaches us to make known our requests with assurance of divine answer. His great prayer was no mere exercise in thought and expression, beautiful, impressive, interesting, but a personal approach to God which brought a response from Him. The answer was immediate and has continued all the way along in the history of the Church, and even today we have our part of the answer which is fresh every mroning and new every night.

Shall not the religious leader of today be efficient in prayer? Shall he not be able to lead men into the divine presence as our Lord certainly did? Shall he not ask and receive according to the Master's teaching? Freely ye have received, freely give, is the divine economy, and only the minister who is a master in prayer holds the key to success in his sacred calling.

Perhaps we are convinced that John's gospel is suited especially to the minister. Perhaps we are ready to accept it as the minister's gospel. The last discourse, followed by the great prayer, recorded by John alone, in which emphasis is placed on loyalty to Christ, the interior life Christianized, spiritual fruitfulness, and association with the Spirit in life and labor, bear us logically and irresistibly to this conclusion. But when we reach it we are not burdened with a duty that appears impossible or a responsibility we are not able to bear. This gospel is good tidings of great joy such as the angels sang. It is fresh from heaven. It reveals the wisdom of John and the love of God that passeth knowledge. It assumes the existence of the other three. It practically completes the canon and indicates the lines of the minister's spiritual education. It is addressed to all Christians, but it has special value for men who stand in the forefront of religious progress.

The Gospel as a Whole

If we consider the gospel of John as a whole we will find additional support for the conclusion we have just stated.

John tells us his purpose in writing what he has written. Many other signs Jesus did that are not here recorded, "but these are written that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name."

Three main lines of argument support this conclusion, as we have seen in a previous study. John first presents Jesus as the Promised Messiah. He is described as He appears among the people, teaching and healing, manifesting His power and revealing His character. At the close of this movement He is described as riding into Jerusalem amid the acclamations of the people.

The Christ of history is the Messiah of prophecy; no one need be mistaken as to His identity, His character or His mission among men. He is more than a national deliverer such as the Jews desired, for in Him all nations are blessed. If we accept Him as described by John we can believe just what John asks us to believe. If he had not shown us the Messiah we could not believe, but with the Messiah before us we cannot fairly refuse to believe.

John's account of the triumphal entry is closely followed by his record of a singular service rendered by our Lord. Jesus washes His disciples' feet as a necessary part of His ministry. This change, so sudden and extreme, is made without any explanation. A new movement is under way and our attention is arrested.

Our Lord is here presented as our spiritual Leader, which is the second phase of his argument. Jesus is not a political deliverer, not an earthly potentate. Far from it. His is a spiritual ministry and a spiritual kingdom. He deals with His disciples individually, as God alone is able to do. If I wash thee not thou has no part with me. He enters the heart and mind and opens them to God. He spiritualizes and Christianizes men, and we see the process in these chapters from the thirteenth to the sixteenth, and in the seventeenth he leads them into the presence of God unhindered by any of the limitations of human life.

Men require a spiritual leader. They cannot, unaided and alone, meet their personal responsibility and make their way in life. John tells us He is here. If he had not presented Him we could not believe, but this Leader being given faith is eminently in order. We can be-

lieve, but we cannot refuse to believe without doing violence to reason.

John offers one more argument to enable men to believe in Christ. Men require a Saviour, a divine Redemeer. They cannot escape from sin without assistance. They require more than human help in order to be what they know they ought to be and to live as they know they ought to live.

And so, without explanation, our gospel passes from the great prayer in the very presence of God to the arrest and trial and execution of the Christ. John believes in the vicarious atonement, for he knows its virtue as well as its cost. God so loved the world that He gave his only begotten Son that whosoever believeth in Him should not perish but have eternal life.

Again our need is met and again we are challenged to believe in Him who renders aid. We cannot reasonably refuse to believe when we consider the vicarious death and the victorius resurrection of our Lord.

This, then, is the logic of John's gospel taken as a whole. He asks men to believe in Jesus Christ as the Son of God and so have life through His name; first, because He is the Messiah who was promised by God as foretold by the prophets; second, because He is the spiritual Leader men require and without whom their life cannot have its best meaning; third, because He is the divine Redeemer who forgives sin, renews the heart in righteousness and opens the way into the life beyond. Having met man's utmost need, is He not entitled to man's utmost confidence?

Concluding Thoughts

When ministers doubt and question and go astray, as they sometimes do, we wish they might renew their faith by the study of John's gospel. When ministers preach literature and science and philosophy as the most wonderful things they know, we wonder whether they do not discount and discredit the gospel and bring reproach upon the cause of Christ. When ministers preach the gospel timidly and apologetically and not with apostolic boldness and fervor, we are constrained to ask whether they faithfully and fully reflect John's gospel, and we find only one answer.

The crowing of a cock may still reveal a lapse of loyalty like that of Peter. But the case must not rest there. The thrice-repeated question, Lovest thou me? means reproof and restoration. The unexpected request of Thomas still brings the unexpected answer of Jesus: He that hath seen Me hath seen the Father. But no sincere Thomas is left in his materialism and doubt. The time comes when he cries out, "My Lord and my God." Spiritual ties are spiritually woven. Ye are my friends if ye keep my commandments, and every true follower of Jesus responds, "I accept the condition and the friendship."

Men who limit their thought to the historic Christ attest their failure to realize the presence of the Spirit. To them prayer must be a task rather than a privilege, a burden rather than a relief. But men who really accept the gospel pray without ceasing because prayer is a life process like the beating of the heart. Men who find Jesus Christ, who have the Spirit as their associate in life and service, will not be barren or unfruitful. Their life will be full to overflowing and will issue naturally in prayer and ministry and benediction.

* * *

My Hope

By J. M. MacLean, Vancouver, Canada

Some think that from the monkey
There sprang the race of Man,
And some, that in the tadpole
The life of Man began.

But, in God's Holy Bible,
The mighty living Word,
No trace of evolution—
No false ideal is heard.

From Adam unto Moses,
And so, throughout the Book,
The precious Life of Jesus,
Is free for all who look.

Never, through all the ages,
While "Hallelujahs" roll,
Can false attacks of science
Come near my blood-washed soul.

Oh Jesus! Jesus! Jesus!
Forever let me sing:
"Jesus my God-Man Saviour,
Redeemer, Lord and King."

The CHAMPION *is needed in this crisis to help us to weather the storms of Bolshevism and hate that are surging about us on every side. Won't you tell your friends about it—or introduce it by sending us their names and address, and 35c, for a 3 month trial? Amen to that?*

Science Speaks to Osborn

By Arthur I. Brown, M.D.,C.M.,F.R.C.S.E., Vancouver, British Columbia

Part I

AFTER reading Henry Fairfield Osborn's *The Earth Speaks to Bryan*, one is inclined to agree with the verdict of William James, in his "Life and Letters" (Vol. II, p. 220), when he writes:

"Of all insufficient authorities as to the total nature of reality, give me the scientists from Munsterburg up, or down. Their interests are most incomplete and their professional conceit and bigotry immense. I know no narrower sect or club."

In Osborn's book we naturally look for facts, but find only assertions. We expect valid evidence, but find only empty words. Osborn not only places himself on a pedestal, high above his brother scientists, on whom he looks down with condescension, as he interprets science for them, but he actually presumes to speak for God Himself.

He scorns John Burroughs, the great naturalist, because he wrote, as Osborn claims, a "wholly misleading article" on Natural Selection. He belittles the distinguished biologist, William Bateson, who is undoubtedly without a superior in the world today in his own field. Osborn declares that Bateson "is living the life of a scientific specialist out of the main current of biological discovery, and that his opinion that we have failed to discover the origin of species is valueless and directly contrary to the truth."

He explains, further, that biologists find it "difficult to think straight on this very intricate subject of evolution." But, of course, no branch of science presents any mysteries to the President of the American Museum of Natural History! Think of it! Men, conceded by the world to be in the front rank of scientific investigation, cannot speak with any authority even in their own specialty, if their opinions happen to differ from Dr. Osborn's conclusions!

But the time is past when such methods will succeed. Those who are now studying evolution want facts, and will insist on getting them. They refuse to accept Dr. Osborn at his own valuation. He admits that he will "not enter into the well-known details of the wonderful processes of evolution as they have been constantly observed in plants and animals for a century and a half." He is indeed prudent not to attempt the impossible. But, after all, we shall insist on a little discussion of these "wonderful processes." We want to know—not the conclusions of the evolutionists—but the facts on which they base their belief. We are well able—yes, quite as well able as they—to make reasonable decisions on the points at issue.

So busy is he chafing beneath the embarrassing and painful attacks of Bryan, whose arguments he finds wholly unanswerable, that the only weapon left to him is ridicule. He confesses that he is "deeply impressed with the fact that Bryan had familiarized himself with many of the debatable points in Darwin's opinions." Well, that is something! Judging from the evolutionists' attacks upon him, one would almost think that Bryan could neither read nor write, and had been blind and deaf from birth, but, strangely enough, was able to speak fairly well. As a matter of fact, Bryan had been such a diligent student of evolution that, like many other intelligent men and women, he had decided that it was time a bit of light was cast on the situation. We know that he was a constant thorn in the flesh of the evolutionists, whose constant recourse is to go back uncounted millions of centuries and into the unseen and inaccessible depth of the earth for their so-called evidence. There the scientific imagination can wander at will in the maze of speculation, with little danger of contradiction.

The title of this book, "The Earth Speaks to Bryan," indicates that the author means to appeal to geology. Therefore to geology we shall go. We shall see whether the message of the earth to Bryan and the rest of us sustains or destroys evolution. We shall discover whether it is an established "law" or an impossible theory.

We cannot allow anyone, Dr. Osborn included, to establish for himself a criterion of criticism different from that applied to any other branch of science. Much as he may desire it, we cannot place him in a position of supreme eminence where his statements may be neither questioned nor investigated. We shall apply reason and common sense to some of his specific claims.

Osborn and his school are very fond of high-sounding declarations as to the "assured results of modern research," and constantly remind us that evolution has passed from the realm of theory to that of fact. He writes:

"The evolution of higher and lower forms of life is as well and as soundly established as the eternal hills. It has long ceased to be a theory; it is a law of nature as

universal in living things as is the law of gravitation in material things and in the motion of the heavenly spheres."

These are strong words. Are they justified? Let other world-renowned scientists be heard—men whose opinion cannot be ignored or repudiated with a shrug. Dr. Fink, Professor of Anatomy in Berlin University, recently said, as quoted by "Allgemeine Evangelische Lutherische Kirchenzeitung":

"It must be clearly recognized that there are no facts at the base of the evolutionary theory. It is purely a theory, and in no case should it be erected into a dogma."

Similar opinions could be multiplied indefinitely. Indeed, there are very few individuals who are so perfectly satisfied with the character of the proof of the evolutionary hypothesis as is Dr. Osborn. For example, Paul Kammerer, Vienna, a leading evolutionist, wrote in the *Literary Review* (Feb. 23, 1924, p. 528):

"The theory of evolution at the present time is returning to the theory of non-evolution."

Osborn expresses his implicit faith in Natural Selection; but in this he is opposed by the majority of modern transformists, such as Vernon Kellogg, William Bateson, T. H. Morgan, Locke, Willis, Tansley, Cunningham, McMurrich, James Harvey Robinson and many others whose very positive utterances could be given if space permitted it.

James Harvey Robinson summed up the situation in *Harper's Magazine* of June, 1924, in an article, "Is Darwinism Dead?" He shows that modern science has repudiated Darwin's ideas of natural selection and survival of the fittest. He wrote:

"If Darwin were alive he would be the first to confess that his explanations have little or no value today."

Can it be that Professor Osborn is himself so "outside the main current of scientific thought" that he has not heard the voices of earth, sea and sky speaking in clarion tones of the decline and death of Darwin's conceptions?

Again, he is absolutely certain that the rock record of the fossil proves the gradual progression in the development of life forms over many millions of years. He says:

"To sum up the testimony of the rocks, the evidence as regards the creative evolution of man is as unanswerable as that of the creative evolution of the entire plant and animal world. Man is no exception to the universal law that God did use evolution as his plan."

It would seem from this *ex cathedra* statement that there is nothing more to be said; but investigation reveals the assertion to be far, far from the truth and to have no foundation in fact. This alleged gradual evolvement of organisms, involving innumerable transformations of species from lower to higher forms, is not supported by evidence in nature. Other scientists, at least equally qualified, reject Osborn's conclusions. Professor Adam Sedgwick, British embryologist, writing an article in the "Encyclopaedia Brittanica" on embryology, quotes (with approval) Huxley's statement:

"An impartial survey of positively ascertained truth negatives the common doctrine of progressive modification or a necessary progression from more or less embryonic forms. It either shows us no evidence of any such modification or demonstrates it to be very slight."

Yet Professor Osborn presumes to say:

"The wondrous lines of ascent invariably follow the principle of creative evolution, whereby the simple and more lowly forms always precede the higher and more specialized forms."

He goes on to point out the beautifully graded progression from the lowly amoeba up to the tadpole, to water-breathing fish, from which arise the air-breathing amphibian. From the water-living amphibian comes the land-living, air-breathing reptile, and from the latter two lines leading to bird and mammal respectively. Then he remarks facetiously, "This is not perhaps the way Bryan would have made the animals, but this is the way God made them." Being on intimate terms with the Creator of the universe, this twentieth-century super-man can speak for Him with the utmost authority! And we read further:

"As for the creative evolution of man, passing by the early speculative writings of such men as Haeckel, we now have more than a dozen substantial volumes based, not upon guesswork or speculation, but upon the testimony yielded in the superficial layers of the earth and in caves, embracing hundreds of specimens of the fossilized remains of man, more or less ancient, more or less complete, but invariably, without a single exception, testifying to the gradual ascent of man from a lower to a higher state, gradually dropping one primitive bit of anatomy after another until the high, intelligent, fully human aspect is attained.

"Again with clarion voice these irrefutable witnesses of our past positively demonstrate two new and somewhat unexpected truths: first, that man has not descended from any known kind of monkey or ape, fossil or recent. With this truth established, not by Bryan, but by the testimony of the earth, one of the chief sentimental objections to the creative evolution of man disappears forever. Second, man has a long, independent, superior line of ascent of his own, with a relatively erect posture, with hands free to grasp and use tools, with thumb and forefinger capable of handling flint instruments, such as the graving tools and brush of the artist, and, finally, the reed, pen, or crayon, with which to set down his thoughts. Challenge as we may the less perfect discoveries in the Trinil sands, in the Piltdown gravels, in the Heidelberg riverbeds, no man can challenge the convincing testimony to the creative evolution of man afforded by several complete skeletons of the race of the Neanderthal who lived 100,000 years ago, nor the per-

The Bible Champion

VOLUME 32

FROM JANUARY TO DECEMBER

1926

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READING, PENNSYLVANIA

The Bible Champion

Index to Volume 32

GENERAL INDEX

Arena, The....14, 78, 140, 200, 264, 318, 418, 512, 570, 625

Editorial....1, 61, 121, 181, 241, 301, 393, 485, 545, 604

Flashlights....105, 161, 222, 285, 367, 463, 532, 651

Library Table, The....56, 114, 169, 231, 292, 378, 473, 541, 598, 658

Notes and Comments....6, 72, 129, 192, 253, 310, 410, 501, 559, 616

Prayer Meeting Service, The....45, 107, 162, 223, 287, 369, 466, 535, 592, 652

Reviews of Recent Books....56, 115, 175, 236, 296, 385, 479, 541, 600, 665

Sanctuary, The....42, 99, 157, 218, 281, 364, 459, 529, 590, 648

Serial, Our....47, 109, 164, 225, 289, 389, 470, 537, 594, 654

Wayside Gleanings....12, 76, 137, 198, 262, 314, 415, 508, 566, 622

AUTHORS

Achterman, A. 114

Ballenger, A. F.... 21

Bame, Charles A.... 357

Bates, William H....42, 88, 99, 151, 157, 189, 204, 213, 218, 281, 307, 338, 364, 401, 432, 438, 495, 525, 529, 552, 590, 625, 646, 648

Bostock, F. C.... 291

Boyer, Frank J.... 3, 12, 61, 68, 76, 128, 137, 180, 187, 190, 191, 192, 198, 238, 249, 262, 314, 404, 410, 415, 458, 481, 483, 508, 545, 566, 605, 622

Brent, Bishop 98

Brooks, Phillips 647

Brown, Arthur I.... 22, 140, 208, 269, 326, 449, 517, 570, 637

Buckalew, Frank R.... 37

Burrell, David James....64, 128, 185, 191, 242, 252, 301, 308, 393, 487, 548, 612

Candler, Warren A.... 642

Caswell, Edwin W.... 105, 161, 222, 285, 367, 463, 532, 651

Chapman, J. Wilbur....104, 160

Cole, Glen G.... 47, 109, 164, 225, 289, 373, 470, 537, 594, 654

Deacon, Edwin 442

Dixon, A. C.... 451

Draper, J. Franklin.... 344

Drummond, Henry 183

Faulkner, John Alfred....29, 200, 264

Forde, L. Harold.... 418

Frysinger, W. Maslin....343, 644

Furbay, James R....91, 351, 447

Garvey, A. E.... 591

Gohdes, G. B....346, 512

Gordon, A. J.... 180

Gordon, Ernest 643

Gracey, H. 82

Hague, Dyson 35, 146, 212, 216, 334

Hall, Newman 629

Hammer, E. W....58, 118, 119, 120, 169, 233, 298, 299, 300, 383, 477, 523, 542, 604

Hazard, Christopher G.....95, 359, 455, 521, 647

Hill, Rowland 28, 593

Horne, George H.... 93

Howard, E. G.... 150

Huffman, J. A....516, 575, 641

Ingraham, Charles A.... 445

Keister, Lawrence 99, 630

Kennedy, David S....4, 67, 69, 70, 121, 181,188, 245, 253, 305, 306, 309, 400, 407, 409, 493, 500, 556, 557, 558, 604, 608, 611, 614

Keyser, Leander S....5, 6, 19, 56, 62, 66, 71, 72, 85, 115, 126, 129, 171, 175, 184, 231, 236, 241, 248, 250, 251, 253, 292, 296, 303, 310, 378, 381, 385, 396, 406, 409, 410. 473, 478, 485, 490, 496, 498, 499, 501, 541, 551, 555, 558, 559, 578, 598, 599, 600, 607, 613, 614, 615, 616, 658, 665

Koenig, Edward 383, 477, 523

Kuizenga, John E.... 589

Lawson, James 143, 360

LeFevre, George N.... 437

Lewis, A. William.... 45, 107, 162, 223, 287, 369, 466, 535, 592, 652

Levengood, Owen 585

Lutz, Henry Frey.... 273

MacLean, J. M.... 636

McMullen, C. B.... 388

Magoun, Herbert W.... 300

Mauro, Philip 1, 122, 246, 398, 491, 546, 609

Mellenbruch, Parl L....14, 318

Miller, J. R.... 536

Moore, John 321

Moulton, Ida Q.... 113

Nelson, Byron C.... 329

Page, T. T.... 39

Pentecost, George F.... 469

Phipps, George G.... 41

Poling, Daniel A.... 459

Price, George McCready.... 335

Radcliffe, Wallace 78

Rankin, Charles W.... 588

Reid, John G. 353
Ridout, George W. 356, 362, 476
Roads, Charles 149
Roberts, C. Cullen 423
Roberts, Watkin R. 456
Robertson, W. E. 25
Schafer, A. G. 96
Spaude, Paul W. 277
Spurgeon, Charles 81
Timmons, Ernest Andrew 18
Watson, John 44
Weber, Hans E. 233
White, J. Campbell 583
Whitney, D. J. 33, 217, 361, 528
Wilson, Woodrow 104

THE ARENA

Acquired Characters and their Transmission 140
Alleged Discrepancy of First John 344
Alleged Discrepancies of the Bible 88, 151, 213, 338, 438, 525, 646
Analysis of Adam's Mind, An 318
Ascending Steps in Christian Giving 25
Authoritative Voice, An 156
Better than a Good Memory 288
Bible in Public Schools, The 435
Bible Teaching about Land and Sea 528
Bible, The 1, 4, 39, 62, 78, 88, 104, 151, 213, 248, 306, 321, 338, 366, 400, 410, 435, 438, 451, 525, 528, 581, 642, 646
Biological God and His Prophets, The 346, 512
Body Prepared, A 353
Bond of Pain, A 574
Brent on the Coming Need 98
Can God? Can He? 146
Chief Crux in Psychology, The 14
Christ, Mary's Son 418
Christmas Heralds and Their Message 625
Curse of Compromise, The 445
Difficult Salvation 95
Dinamic Pedler, A 593
Divine Presence, The 81
Doctrine of the Trinity, The 200
Do Evangelicals Think? 35
Easter—its Origin, History, and Lessons 204
Epistle to the Hebrews, The 360
Evolution and Scholarship 273
Evolution, Nature and the Bible 18
Exclusion of Bible in Schools and Evolution 97
Feast of Enthronement Recently Discovered 523
First John 1:8 and 3:9 436
Four Corners of the Earth, The 441
Fruit-Flies and Evolution 361
Geology, Fossils and Evolution 269, 326
Getting Settled 359
God's Purposes 591
Good for Body and Soul 536
Great American General, A 334
Great Words of the Bible, The 78
Guard Against Worldliness 629
Hailing Another Missing Link 22
How Evolution Fares in France 643
How to Detect a Modernist 277
Importance of Proper Belief, The 447
Inner Meaning of Christ Crucified, The 357
Inspiration of the Bible, The 39
In the Image of God 217
In Whose Image was Man Made? 335
Is Christ Really Divine? 264
Israel's Indebtedness to Other Nations 516
Is this Kind of Religion Christian? 85
Jesus and the Fifth Commandment 41
Jesus and the Higher Critics 82
John's Gospel 458
Law of Mendel vs. Theory of Evolution 517
Laymen in Church Work 583
Limitations of Science, The 570
Lost Birthright, The 647
Menace of Unbelief, The 362
Methodism and Modernism 356
Minister's Gospel, The 630
Modern Aspects of a Current Theory 578
Modernism in India 456
Modernist's Creed, A 98
Monkey Psychology 343
Mosaic Cosmogony, The 37
Moses and the Scientists 442
My Hope 636
Old Path, a Good Way Still, The 150
Oneness of Christ and the Believer 432
Origin of Races, The 33
Our Bible 581
Perfect Content 221
Plants and Animals in the Light of the Bible 329
Prayer—Some Helpful Suggestions 108
Preaching and the Bible 642
Present-Day Thought 143
Relation of Christianity and Judaism 641
Science Speaks to Osborn 637
Scientific Definition, A 19
Secret of Comfort, The 647
Shall We Pray for Faith? 96
Sinking Our Own Well 580
Some Practical Compounds 351
Story of the Creation, The 423
Structural Unity of the Bible, The 321
Sweep of the First Pentecost, The 149
Taste and See 455
Testing the Sermon 46
Theological Training—Present-day Problem 575
Treason of the "New" Theology 93
Trouble Among the Unitarians 589
Universal Spring of Life, The 91
University of China, The 588
Vestiginal Organs 208
Vivit! The Easter Evangel 212
Watcher, The 521
Way Out of a Crisis, The 528
What is Eternal Punishment? 29
What Makes Evolution Unbelievable 449
What's Happening in Mexico 585
What to Read 587
Whence Came Man? 280
When Tied Down 444
Why I Believe in the Trinity 644
Why He Believed the Bible 280
Why I Believe in the Bible 451
Wonder of Easter, The 216
Word of God, The 104

COVER MESSAGES

Allegiance to God Essential—J. A. Lippincott ..... November
An Honest Confession—James Bassett Pratt ..... March
Bible, an Inspired Book—Maitland Alexander ..... August-September
Birth of Christ, The—William F. Heil..December
Christ the Central Fact of Scripture—Francis L. Patton ..... June-July
Cockroach Flonts Evolution, The ..... May
Fundamental Controversy, The ..... April
Modernists Must Set Up a New Field.... October
New Year Saluation—A. Z. Conrad ..... January
Pendulum Must Swing Back—F. G. McConnell ..... January

EDITORIAL

Bodily Resurrection of Our Lord ... 181
Book of Books, The ... 400
Brisbane Backs the Bible ... 410
Chief End of Man is to Glorify God, The ... 191
Children are Taught it Too, The ... 66
Chinese Preacher's Sermon, A ... 249
Christ and Christianity ... 407
Christianity and Woman ... 309
Christianity's Author ... 67
Christian Ministry, The ... 557
Christ of History and Experience, The ... 614
Consolation of Christ, The ... 611
Credulity of Learned Men, The ... 126
Creed that is a Creed, A ... 615
Dead and the Alive Church, The ... 608
Defenders of Kansas, The ... 192
Does Science Oppose the Bible ... 1
Dr. Keyser and His Busy Life ... 3
Dr. McCosh and Evolution ... 241
Evolution ... 4
Family of God, The ... 188
Fear of God, The ... 393
First Corinthians, Chapter Thirteenth ... 121
Good Cheer for Dark Days ... 242
Gospel Hid, The ... 307
Grace—What it Does ... 552
Hail the Mighty Dinosaur ... 616
Heavenly Rainbow, The ... 253
Hebrew Words for Virgin, The ... 409
Helpful Address on Genesis, A ... 250
Heroism of Principle Needed ... 493
Hosanna to the Prince of Peace ... 185
How They Keep Repeating ... 496
How Well the Scientists Agree! ... 71
Impertinence of Subjectivism ... 69
Interpreting Bible to Fit One's Views ... 248
Is this an Age of Doubt or Faith? ... 614
It is Not Wise to Cavil ... 498
Justification ... 402
Jesus as a Living Object of Worship ... 245
King's Basket, The ... 549
League of Evangelical Students, The ... 187
Many Infallible Proofs, The ... 189
Meaning of Christmas, The ... 606
Middle-of-the-Roader, The ... 404
Modernists the Cause of Strife, The ... 303
Modern Revival of Old Heresies, The ... 497
Modern Version of Hebrews XI ... 127
No Christianity where these are Lacking ... 305
Our Christian Land ... 64
"Power of the Lord, The" ... 487
Preach the Truth ... 612
Psalm Thirty-three ... 558
Publisher's Problems, The ... 61
Sad Death of Dr. Henry F. Lutz, The ... 190
Sample of the Wrong Method, A ... 396
Seeing "Eye to Eye" ... 246
Scientific Method and Authority ... 406
Sign, A—the Woman's Seed ... 122
Sign of the Prophet Jonah, The ... 398, 491, 546, 609
Simple and the Complex, The ... 558
Skulking in the Twilight ... 409
Something to Keep Christians Awake ... 499
Source of the New Birth, The ... 555
Sovereign Purposes of Christianity ... 70
Striking Anthromorphisms of the Bible ... 62
Supreme Court and the Andover Endowment ... 68
Task and Method of Christian Theology ... 500
Temptation ... 495
Testimony of the Right Kind ... 128
That Genealogical Tree ... 490
Thy Word and My Word ... 306
Too Near Shore ... 128
To Thine Own Self Be True ... 252
True Human Nature of Christ, The ... 613
True to Thyself—False to No Man ... 308
Unbelief and Evolution ... 5
Unsafe and Unsound Leader, An ... 184
Vulgarized Translation of the Bible ... 301
We Love! We Hate! ... 545
What is the Way of True Progress? ... 607
What is "Untheological Theology"? ... 485
Whence? Why? Whither? ... 551
Why and Where We Differ ... 301
Why Justification Brings Peace ... 251
Wisdom of this World, The ... 556

THE LIBRARY TABLE

Attempts to Relegate Psalms to Mythology ... 477
Christianity Not a Borrower ... 231
Clear Views or Shadowy? ... 598
Dr. Selberg's Last Production ... 169
Gist of Evolution, The ... 658
Great Age of the Antedeluvians, The ... 114
Handbook of General Ethics, A ... 476
Infidel's "Masterly Treatise," An ... 292
Modernists are Keeping Up the Strife, The ... 278
New Book on Evolution, A ... 171
Newest Debate on the Septuagint, The ... 383
Progress and the New Testament ... 233
Russia Contributes an Important Volume ... 664
Time Element in Evolution, The ... 381
Turton's "Truth of Christianity" ... 599
Valuable Extracts from a New Book ... 473

PRAYER MEETING SERVICE

According to Faith ... 467
Alone With God ... 288
Ask ... 468
Benevolence ... 224
Be Not Anxious ... 536
Blessedness ... 45
Charity Gone to Seed ... 593
Christ's Kingdom ... 372
Christ's Supremacy ... 653
Deliverance ... 466
Fasting ... 469
First Things First ... 592
Forgiveness ... 370
Foundation of Life, The ... 653
God's Care ... 535
Golden Rule, The ... 592
Harsh Criticism ... 593
Hatred ... 224
Hunger and Thirst After Righteousness ... 107
"In My Name" ... 466
Knock ... 469
Lamp of the Body, The ... 535
Law and Grace, The ... 163
Light of the World, The ... 163
Meek, The ... 46
Merciful, The ... 107
Model Prayer, The ... 371
Murder and Anger ... 164
Needed Warning ... 652
Our Daily Bread ... 369
Our Father ... 371
Peacemakers, The ... 108

Perjury 223
Poor in Spirit, The 45
Prayer 287
Prayer is Spiritual 287
Prayer of the Righteous 467
Prayer Repetitions 288
Pure in Heart, The 107
Revenge 223
Reverence 371
Salt of the Earth, The 162
Seek 468
Temptation 370
They that Mourn 46
Thy Will Be Done 369
True Narrowness 652
Which Master? 535

THE SANCTUARY

Be Fair 104
Bible, The 366
Doubters of Doubt 359
Forgiveness 160
For the Suffering of Death 284
Happy Debtor, The 529
"How Old Art Thou?" 42
Joy of Sacrifice, The 157
Light at Evening Time 364
Lord's Prayer, The 462
Paul Before Felix 99
Pentecostal Power 281
Power of a Great Ideal 531
Son, The 284
Thanksgiving 590
Three Advents, The 648
Three Resurrections, The 218

TEXTS

Genesis 119, 250, 423
1:1 560
1:26,27 353
1:27 ..... 9, 217
2 131
3:15 625
6:2 132
47:8 42
Exodus 3:12 161
20:12 41
33:15 162
Deuteronomy 118
Judges 7:7 532
1 Samuel 19:11-18 532
21:10 267
24:2 533
2 Kings 10:15 286
Job 1:1-5 465
22:21-30 463
33:14-33 465
Psalms 447
8:4 222
16:8 531
17 533
18:35 161
23 558
24 107
27:5 105
27:13 242
34:8 455
42:11 105
51:1-19 651
59:9-17 532
63:1-8 288
78:19,20 146
90:10 105
91:6 464
111 6
116:10 559
119:71 6
119:105 ..... 253, 451, 503
126:2 533
Proverbs 4:18 ..... 106, 285
25:11 548
Ecclesiastes 3:15 222
Isaiah 7-10-14 122
22:33 285
43:25 160
52:8 246
66:13 463
Jeremiah 6:16 285
Daniel 5:16 459
Amos 8:11,12 93
Jonah 398, 480, 491, 546, 609
3:6,7 610
Micah 6:8 463
Zechariah 14:7 ..... 364, 552
Matthew 2:1 626
2:12 626
4:1-11 370
4:7 495
5:1-12 45
5:13-16 162
5:17-20 163
5:21-26 164
5:33-37 223
5:38-42 223
5:43-48 224
6:1-4 224
6:5-8 287
6:9 462
6:9,10 133
6:9-15 ..... 371, 466
6:22,23 535
6:24 535
6:25-30 535
6:31-34 536
6:32-34 592
7:1-5 593
7:12 592
7:13 652
7:6 593
7:15-23 652
7:24-27 653
7:28,29 653
9:27-34 467
11:25-30 ..... 46, 371
12:38-41 398
14:23 534
17:5 96
18:21-35 370
19:4 9
21:9 185
21:12-17 371
21:28-32 369
24 388
25:31 107
Mark 2:18-22 469
Luke 1:19 627
2:14 ..... 606, 625, 627
2:15 627
2:26,29,30 627
6:31 104
8:16-18 163
11:1-13 288
11:5-13 469
Luke 17:20,21 372
18:9-14 45
21:3 651
24:39 368
John 458
1:1 74
1:8 436
3:1-15 468
3:9 436
3:13 197
3:16 564
4:20-26 287
4:24 217
5:7 200
5:25 218
5:28,29 218
6:31-40 369
6:61,62 195
14:1-14 466
14:27 197
15:11 157
16:1-24 46
16:28 74
17:3 ..... 254, 368
17:18 258
24:45 609
Acts 2:1 149
2:1-4 281
6:15 533
10:27 534
11:14 78
24:24,25 99
28:15 590
28:33 129
Romans 1:1,2 609
1:14,15 529
5:1-12 108
1 Corinthians 2:22 357
3:19 556
5:7 204
9:16 642
12:7 72
13 121
15:14 ..... 181, 189
2 Corinthians 1:3,4 647
1:8 534
4:3 307
8:7 25
Galatians 2:2 546
4:4 564
4:4,5 197
4:12 432
Ephesians 3:20 559

Ephesians 5:14 218
Philippians 3:1-16 107
Hebrews 360
1:8 284
2:9 284
4:15 413
9:24 648
9:26 648
Hebrews 9:28 648
11 127
11:1 .....10, 616
12:29 393
James 5:13-20 467
1 Peter 1:11,12 609
3:15 451
1 John 1:8 436
2:12 532
3:9 436
Revelations 3:1 608
4:3 253
5:9 464
22:8 74

fectly preserved fossil remains of the artistic race of the Cro-Magnons, who lived 30,000 years ago.

"The Neanderthal hunters of 100,000 years ago and the Cro-Magnon artists of 30,000 years ago are not guesswork or the fabric of scientific imagination; they are realities, men like ourselves, the older one a much lower race—a veritable missing link—the other a higher race with all powers equal to our own."

What is the real truth of the matter? Is the geological record so complete, so accurate, so convincingly corroborative of the evolutionary theory as he would have us believe? Let us review the present status of fossil evidence and see what value it has. Does it show progressive modifications in life-forms from the simple to the complex? Are those wonderful "missing links" reliable evidence of man's ascent from an animal ancestry? What is the "consensus of opinion" to which the evolutionist attaches so much importance? We summon to the witness-stand some of the foremost authorities of the world, men who know whereof they affirm. Neither Osborn nor anyone else dares to ignore them.

Professor Oswald Spengler, a great thinker and philosopher of our day, has written one of the most startling books produced in twenty-five years. This massive work bears the title, "Der Untergang des Abendlandes" ("The Downfall of the Western World"). In Vol. II, p. 35, he writes as follows:

"Our notions regarding the history of the earth's crust and of the various forms of life are still controlled by the theory of Lyell and of other Englishmen, who stress a slow development extending over long periods, rather than sudden catastrophes, as taught by the great Leopold Von Buch and by Cuvier. The fundamental error of the theory is that it excludes all forms of energy which are not active today. There is no more complete refutation of Darwin than the study of fossils. As far as man is concerned, the fossil remains prove that all forms which existed in the past correspond to those living today. Not the slightest trace of development of the race toward higher structure can be found.

"Man has come as the result of sudden change, of which the Whence, Why and How will be an unfathomable mystery. Thus the assumption of enormous periods of time for human development is unnecessary. The most ancient beginnings of Egyptian civilization may well fit into the five thousand years of accepted history. The origin of the earth, the beginning of life, the introduction of animated beings, are mysteries which we must accept as such."

Dr. F. A. Bather, M.A.,D.Sc.,F.R.S., in his presidential address before the geological section of the British Association at Cardiff, Wales, said:

"The paleontologist will probably never reveal the root and lower part of the ancestral tree. . . . The whole basis of our system is being shifted. . . .

"Descent is not a corollary of succession. . . . History is not the same as evolution. Today we claim to have proved evolution by descent. How do we prove it? The evidence remains circumstantial. . . .

"There is, then, reason for thinking that ignorance alone leads us to assume some inexplicable force urging the races this way and that to so-called advance or to apparent degeneration, to life or to death."

Louis T. More, Professor of Physics, Cincinnati University, in "The Dogma of Evolution" (1925, p. 12), writes thus:

"Science places man in a literal world of law and order and relegates all perturbing perplexities to the incomprehensible background of the immeasurably small or the indefinitely great. Life and matter on the earth are the dance of atoms, and atoms are so small that we can forget their variations, and the earth itself is in so vast a universe that its perturbations are negligible. . . .

"At first sight, we are impressed by the great quantities of relics which have been retrieved from desolation of the past and have been collected and noted in the many museums established throughout the civilized world. These relics have been studied and classified, both as to character and time, by patient men of science; until they have at last pieced them together as a mosaic and fitted them into a frame of time. We are, for awhile, impressed with the abundance of these evidences of the past history until, with something of a shock, we begin to speculate on the inconceivable number of plant and animal forms which have come and gone. The earth comprises some two hundred million square miles of surface and there is scarcely a portion of it which does not teem with life. And this population has lived and died and been replaced endless times in the hundreds of millions of years which have elapsed since the earth has been cool enough to permit organic life to exist. Of all this multitude of once living things, only a minute portion which possessed calcareous bones or shells, or chanced to have its softer parts petrified, could have left any trace behind it; and only a minute portion of these can ever be accessible to discovery.. Then we begin to realize that the display cases before us contain all the organic beings which have been preserved from those which peopled a continent during millions of years. This bone is the sole relic of many genera of animals; and this handful of shells is the recovered remnant of the countless life of the sea during other millions of years. From what we have collected from the past and from observation of forms at present alive, a theory of evolution has been laboriously developed which explains our existing life as the result of a continuous modification of previous forms, going back to simpler and simpler organisms, until we reach a world of inorganic matter, with here and there tiny masses of protoplasmic jelly scattered on the shores of the ocean, themselves indistinguishable from the mud in which they lie.

"Yet from these few and wholly inadequate facts the history of the world, from the time when it was a molten and fiery mass to the present time, is given to us by geologists and biologists. The changing structure of land and sea is traced ;the succession of plants and animals is outlined, not in vague and general terms, but specifically from type to type; a table of time is worked out which, although it may vary in details of a million years here and there, is nevertheless agreed upon in its main groups. The ages of rock strata and of mountains and seas are specified and the changes coincident in organic life are noted. Not only these things are laid down for us to believe, but also the causes of the changes from one type to another are described as matters of scientific verity; even obscure and insignificant habits of men are traced back to the prehistoric traits of our animal forefathers. For example, a baby clings to the finger of its parent

because one of its progenitors, as a monkey, clung to the branch of a tree, or, as others hold, we have a curved back and a tottering walk because we have descended from monkeys which were inhabitants of treeless plains, and we have not yet learned to move upright. The biological history which thus not only marks the gigantic steps of time, but also descends to a multitude of minute facts and incidents, which occurred millions of years before man with his records inhabited the earth, should have a certain and adequate basis of fact. Does this groundwork of observation and fact exist?"

Professor More answers this question in the negative, and a little further on he writes:

"In spite of this totally inadequate foundation, which paleontology offers for a scientific theory of evolution and causes of variation, there has never been known such a campaign of organized propaganda in the name of science."

And again:

"The agnosticism towards religion or philosophy, call it which you will, of the Darwinians now embraces the truths of their science. . . . I have had a pretty severe and long training as a laboratory experimenter. I am quite prepared to accept the conclusions of biological experimentation, and shall depend upon the statements of biologists to show that they have not bridged the gap betwen the organic and inorganic world; that they are not prepared to explain living processes as physical force and energy; that biological evolution as a guide to human society is a delusion."

Then, in regard to the claims of the paleontologist, Professor More devotes fifty pages to show how unwarranted these claims really are. He concludes his article on geology (p. 160) by saying:

"The more one studies paleontology, the more certain one becomes that evolution is based on faith alone; exactly the same sort of faith which it is necessary to have when one encounters the great mysteries of religion. The changes that are noted as time progresses show no orderly and no consecutive evolutionary chain, and, above all, they give us no clue whatever as to the cause of variation."

And what did Darwin say? In his "Origin of Species" (Vol. II, p. 49) he wrote:

"Geology assuredly does not reveal any such finely graduated organic chain; and this, perhaps, is the most obvious and serious objection which can be urged against the theory of natural selection."

And listen to Huxley, in his "Biological and and Geological Essays" (p. 297):

"In view of the immense diversity of known animal and vegetable forms and the enormous lapse of time indicated by the accumulation of fossiliferous strata, the only circumstance to be wondered at is not that the changes of life, as exhibited by positive evidence, have been so great, but that they have been so small."

Now what about these fossil remains supposed to be the predecessors of man and to prove that man and his immediate ancestors, half-human, half-animal, have been on the earth for hundreds of thousands of years? Yet Osborn writes with amazing cocksureness about these long-since-exploded missing links. Apparently he has been enjoying a Rip Van Winkle sleep while the exposures of these reconstructions have been going on. He swallows all: *Pithecanthropus Erectus* (the Trinil Ape Man), the Piltdown Man, the Heidelberg Man, the Neanderthal Man, the Foxhall Man, the Cro-Magnon Man. According to him, their life history is certain for at least half a million years.

But M. de Quatrefages, writing of the mythical family tree, unquestioningly adopted by Osborn and his friends, declared:

"Not one of the creatures in this pedigree has ever been seen. No skeleton or fossil of a single one of these creatures has ever been discovered. Their existence is based wholly on theory. To fill his gaps Haeckel invents types as well as the line of descent to which he assigns them. Whenever a branch or twig is lacking on his genealogical tree, whenever the transit from one type to another would appear too abrupt, he invents species and groups bodily, to which he unhesitatingly assigns a place.

"Is it not very singular that precisely that evidence must be supposed always to have perished which the evolutionary theory imperatively requires, while so much evidence remains to contradict it?"

Professor A. O. Seward, of Cambridge University, tells us in "Nature" for April 26, 1924:

"The present tendency is to discard the old-fashioned genealogical tree with its wonderful diversity of branches as not at all a suitable method of picturing the course of organic development. The student who takes an impartial retrospect soon discovers that the 'fossil' record raises more problems than it solves."

It is not necessary to prolong these negative opinions in regard to the evolutionary tree based on the alleged evidence of geology. The claims of Osborn are not verified by the facts of nature. Nor is it necessary to go into detail in regard to the twelve or thirteen notorious missing links which have appeared from time to time and which have been hailed as authentic proof of man's ascent from animal forms. A few remarks on some of them will show how weak is the case for the evolutionist.

(Concluded in our next issue.)

* * *

This world is given as the prize for the men in earnest; and that which is true of this world is truer still of the world to come.—*F. W. Robertson.*

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The Relation of Christianity to Judaism

By Professor J. A. Huffman, D.D., Marion, Indiana

ONE of the weaknesses in Bible teaching generally is the neglect of the relation between the Old and New Testaments. Ignorance of the relation between the two Testaments makes impossible a proper understanding and appreciation of either. When the relationship is properly understood it makes possible the reading of the New Testament between the lines of the Old. It was Augustine who said well and beautifully: "The Old Testament is the New enfolded: the New Testament is the Old unfolded."

It is strange how far it is possible for people to get from a correct understanding of the relation of the Old and New Testaments. Not long ago the writer picked up a book (the title and author are unnecessary to give), from which he read the following lines: "There is no more relation between the Old and New Testaments than there is between the New Testament and the Koran of Mohammed." This statement itself justly exposed the writer of that volume to one of two charges: either ignorance or dishonesty. While most people do not draw such conclusions, they do fail greatly in understanding the relation between the Old and New Testaments; therefore, have no adequate conception of the relation of the two religions represented—Judaism and Christianty.

Christianity was the logical issue of Judaism; for the sacrificial death of Christ was that great event typified by the various sacrifices of the Old Dispensation. So blindly did the Jews observe their types, and practice their ceremonies, that they did not recognize Him for whom they all stood. Christianity was originally a movement within Judaism, and had Judaism functioned properly, there would have been no break between the Jewish religion and Christianity. Every New Testament writer acknowledges the fact that Judaism is the rightful background to Christianity and that Christianity is the legitimate product of Judaism.

In reality, the Christian movement remained within Judaism exclusively for almost two decades. The Jerusalem church was made up of Jewish Christians: the apostles were all Jews, and every New Testament book save two (the gospel by Luke and The Acts, which were written by Luke) were written by Jews. The participants in the Jerusalem Pentecost were also all Jews.

The cleavage began to appear as a result of the recognition of Gentiles within the church. The church at Antioch, in Syria, which was made up of Jews and Gentiles, presented the problem in practical form, for the question immediately arose as to the conduct of Gentile converts in relation to Jewish customs.

The Jerusalem Council of A. D. 50, the first church council ever held, grappled with the problem and appeared to result in a fairly amicable adjustment. Jews were expected to practice the covenant sign of circumcision, but Gentiles were not required to do so. But opposition within the ranks of the Jews compelled Christianity to make a sharper break with Judaism, for Jewish leaders continued to insist that Gentiles become Jews in order to become Christians. The break between Judaism and Christianity is marked distinctly, in its beginnings, by the Jerusalem Conference, but it required another century to make the break complete.

Judaism proved a complete disappointment. Instead of the Jews submitting to Christianity as the logical outcome of their religion and heralding it to the ends of the earth, they refused the honor and opportunity, lay down upon the job and, as a nation, assumed the antagonistic attitude toward Christianity. This attitude they hold until this day. The vineyard has been let out to other husbandmen and the Gentile church has been making some effort to accomplish world evangelism—originally a commission given to a church made up of Jews.

The church has succeeded in this undertaking all too slowly, and the task almost staggers us as we think that out of the seventeen hundred millions of the earth's population almost a thousand million, or one billion, have never heard of Christ. But there are reasons to believe that the day is coming when the Jewish nation will accept Christ and again take up the job which they threw down—that of world evangelization. The Jews are still in dispersion —everywhere. They speak the languages of the peoples in the midst of whom they dwell. What a wonderful possibility confronts the Jewish people still, if they once accept Christ as their Messiah! Apart from the help of the Jewish nation, world-wide evangelization seems well nigh a hopeless task. With the Jewish people arising as heralds of Christ everywhere, the task would assume a different aspect. Shall we not pray for the day when the Jews will accept the logical issue of Judaism and herald the Christ message to the ends of the earth?

Preaching and the Bible

By Bishop Warren A. Candler, D.D., Atlanta, Georgia

PREACHING presupposes a divine revelation. A preacher is not a philosopher or a scientist endeavoring to discover something more or less useful. Under a heavenly call, he is set to expound and proclaim revealed truth delivered to him and not discovered by him. The most obscure messenger of Christ may say equally with St. Paul: "Though I preach the gospel, I have nothing to glory of: for necessity is laid upon me: yea, woe is unto me, if I preach not the gospel." (1 Cor. 9:16.) The gospel he must preach—that and nothing else. If he proposed nothing more than the utterance of his personal and changeful opinions, he would be under no such compelling necessity to speak. Both his obligation and his authority arise from the fact that a dispensation of the gospel is committed unto him. His ministry, therefore, if it is Christian, is founded on the word of the Lord, and it will be feeble or powerful in exact proportion to the weakness or strength of his conviction that God has revealed himself through Christ in the Holy Scriptures.

Hence all the powerful preachers from the days of the apostles until now have been great believers in a divine revelation. With the Hebrew psalmist and the apostle to the Gentiles, they all, with one voice, declare: "We also believe and therefore speak." (Ps. 116:10 and 2 Cor. 4:13.)

Any impairment of a preacher's belief in the divine revelation enfeebles his ministry, and if not cured it eventually destroys the spiritual effects of his preaching.

Herein is found the forcelessness of not a little preaching of the present day. Many weak men in the pulpit have lost their faith in the Bible at the bidding of strong critics in the lecture room. They accept, without hesitation, anything the critics declare, overlooking the fact that the critics themselves are not agreed and that their theories are in a state of perpetual flux. Some preachers, overawed by rationalizing critics, seem to have reached the conclusion that anything may be true provided it is not in the Bible, and their pulpit performances can, except by a strained courtesy, hardly be called preaching at all. These are they who berate all creeds, most naturally because they do not believe that there is any such thing as settled truth.

They are they also who lug into the pulpit all sorts of themes that have no remotest relation to the Gospel of Christ—political issues, criticisms of books and discussions of magazine articles. Instead of feeding hungry souls with the bread of life they spread before the people, Sunday by Sunday, all sorts of wild stuff, until discerning souls turn away in disgust from the house of God or cry with some of the old who had set before them poisonous pottage: "O thou man of God, there is death in the pot." (2 Kings 4:40.)

Men of this type vainly imagine that something has happened to the Bible in recent years to make it less believable and less available for spiritual purposes. Nothing could be further from truth. More and more, the Bible is being confirmed daily by the discoveries of the archæologists, and these confirmations have been multiplying since Layard, Rawlinson and others of like character began their explorations.

One man, Sir William Ramsay, has almost alone disconcerted the critics who endeavored to discredit the parts of the New Testament written by St. Luke, and their critical theories propounded so confidently fifty years ago are now utterly exploded.

Theories of "subjective criticism," which frighten some timid preachers, are as old as Celsus, whom Origen refuted with overwhelming force.

Nothing has happened to the Bible to justify any diminution of confidence in it. It is just what it has been, and just what it always will be to the end of time. If it could be overthrown preaching would have to cease and churches would have to be abandoned.

Years ago, Matthew Arnold, notwithstanding his rationalizing tendencies, said: "To the Bible men will return, and why? Because they cannot do without it. Because happiness is our being's end and aim, and happiness belongs to righteousness, and righteousness is revealed in the Bible. For this simple reason, men will return to the Bible, just as a man who tried to give up food, thinking it was a vain thing and he could do without it, would return to food, or a man who tried to give up sleep, thinking it was a vain thing and he could do without it, would return to sleep."

Through inspired lawgivers, seers, psalmists, prophets and apostles belonging to the Hebrew people God has given mankind this Book of Books. It has no parallel or likeness in the lit-

erature of any other nation. It is "the lonely book of a lonely people."

It is idle to seek to qualify or explain away the supernatural quality which pervades it and which has been justly described by the word "inspiration." If it be not inspired, how shall we account for its immeasurable superiority to all other literatures?

But some will say, "There is a human element in it." How could God have spoken to men at all if He had used an inhuman method of revelation? To reach and redeem mankind, the eternal Son of the everlasting Father had to become incarnate. The all-important fact is God has spoken; He has broken silence with the revelation of redeeming love. "God, who at sundry times and in diverse manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son." (Hebs. 1:1 and 2.) The Christian church and the Christian gospel are "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone" (Eph. 2:20).

Another will say: "The Bible is a record of the experience of its writers." Quite so. But did they or did they not experience inspiration? The prophets were accustomed to say that "the word of the Lord" came to them. Did they speak truly or falsely when they so said?

Paul wrote to the Thessalonians: "When ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth the word of God." (1 Thess. 2:13.) Did he deceive the Thessalonians, or was he self-deceived in so saying?

Yet another will say: "I do not accpt any mechanical theory of inspiration, but I believe in a dynamical doctrine. I believe the ideas of the Bible, but not the words are inspired." What sort of revelation would be an unuttered and wordless communication from heaven? And what did Paul mean when, in referring to the revelation made through him, he said: "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." (1 Cor. 2:13.) And why did he exhort Timothy to "hold fast the form of sound words"?

Why was the phrase "the word of God" ever applied to the Scriptures? Why did the apostle say to his beloved Son in the gospel, "Preach the word; be instant in season, out of season, reprove, rebuke, exhort with all long suffering and doctrine"? (2 Tim. 4:2.)

It is well not to try to anaylze the processes of divine inspiration, even as it is not wise to endeavor to accomplish the impossible task of scrutinizing the incarnation by which the God-man—very God and very man—is revealed unto us.

It is enough to know that "all scripture is given by inspiration of God and is profitable for doctrine, for reproof, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3: 16,17).

Certainly, a Bibleless man in the pulpit is utterly helpless and powerless. He cannot speak with authority, for he has repudiated the only source of authority he ever had.

An equivocal or ambiguous revelation furnishes no basis for any spiritual authority within or without the pulpit. It is no better than the Delphic oracle of the Greeks, with its vague and uncertain utterances.

But "we have a more sure word of prophecy; whereunto we do well to take heed, as unto a light that shineth in a dark place, until the day star arise in our hearts; knowing this, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:19-21).—*Nashville Advocate.*

How Evolution Fares in France

AN eminent Frenchman, Dr. Doumergue, recently published in *Foi et Vie* an account of present French scientific opinion on the evolutionary theory. Various of his quotations will be new to the American public, even though they are not recent. Thus the eminent botanist, Professor Chodat, of Geneva, wrote in 1907: "If, doubtless with reason, most naturalists tend to evolutionary teaching, it is no less certain that no theoretician can furnish anything but presumptions in favor of this theory." M. Boule, evolutionist and professor of anthropology at the Museum, a savant of the first rank, writes in his great work, "*Les Hommes Fossiles*":

"We are still far from knowing the principal terms of human ancestry. We needn't deceive ourselves. It is actually impossible to establish a progressive series based on actual documents. However severe the blow to our pride, we must confess that we are too ignorant to resolve, in complete fashion, the agonizing problem of our origin."

M. Yves Delage, professor in the Paris faculty of sciences, in a great work on "Heredity

and the Great Problems of General Biology," published as far back as 1903, says: "I acknowledge that no species has ever been observed to engender another, nor to transform another. . . I am absolutely convinced that one is or is not evolutionist because of philosophical opinions, not because of reasons drawn from natural history." Professor Contejan also, "after a long and severe criticism of evolution," explains why his "preferences" are for it as against creation. "It is because the hypothesis is simple and natural, while . . . creation presupposes a miracle."

At a recent annual public sitting of the Academy of Sciences (see *Le Temps*, December 15, 1925), the president, M. Bouvier, speaking of the different schools of evolutionists, said: "The mysteries which they meet on their route make them cry out ignoramus" ("we don't know").

The city of Paris founded some years ago a chair with the title, "Zoology: Evolution of Organic Beings." The professor who now occupies it, M. Callery, "refuses to teach evolution, finding it of little interest."—*Ernest Gordon.*

Why I Believe in the Trinity

By W. Maslin Frysinger, D.D., Healdsburg, California

BECAUSE of Its Possibility. The man who refuses to believe in the triune existence of the Supreme Being on the ground of impossibility is guilty of infinite presumption. He assumes that his puny intellect is capable of deciding in what manner the Infinite One should exist. Victor Hugo said, "If I could explain God, I would be God."

The material universe suggests that its Maker is, like itself, boundless; but that is all; it does not give the remotest hint as to the mode of His existence. Man's spiritual nature indicates that its source must be spiritual, but infinitely different. His reason is incapable of comprehending his own highest nature; how much less that of One infinitely higher? To deny the doctrine of the Trinity, therefore, on the ground of impossibility is sheer folly. It is denial without a vestige of proof. My first reason for believing in the triune existence of God is that *it is possible*. And the second is because of its probability.

I grant that an argument based on probability is speculative, but I use it as an offset to the speculative arguments of the disbeliever on which alone he must rest his conclusions.

Someone has said that to individualize God, as we do the human personality, would make Him the loneliest being in the universe. He could create worlds without number and people them with myriads of living beings, but among them all he could not find an equal with whom He could hold fellowship. When He made man He said it was not good for him to be alone. Goodness seems to require affinity. Does not the idea of the Trinity relieve the mind of the thought that God could ever have been a lonely being? Man is simple in his oneness, yet complex in his nature. Why may not God be the same to the extent the Trinity implies?

The highest conception we can form of Deity is that God is love. If goodness requires affinity, much more does love. Love implies relationships. In God, as one has said, "These relationships must be eternal and prior to His temporal relationishps to the universe of His own creation. He must have relationships eternally adequate and worthy, and when once we realize that love must have an object, in God as well as in ourselves, we have the germ of that distinction in the Godhead which is known as the Trinity."

Surely, such positive arguments from probability offset the negative arguments of those who deny the triune existence of God.

My last reason for my own belief is not the least, as it confirms both of the other reasons I have adduced for the truth of the doctrine of the Trinity. It is because of its certainty.

No doctrine is more certainly taught in the Scriptures than that of the Trinity. It is stated in the concrete in the commission given by Christ to his disciples to baptize his followers "in the name of the Father, and of the Son, and of the Holy Ghost," as well as in the apostolic benediction, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all"; while numerous passages confirm the relationships (which, for the want of a better word, we call Persons) existing in the Deity.

There is no other way to read out of the Bible the doctrine of the Trinity than to read into it the destructive criticism which begins with denying its inspiration. This Unitarianism does. There is not a present-day Unitarian theologian who teaches that the Bible is divinely inspired. In the All Souls' Unitarian Church

of Indianapolis is a memorial bronze bust of Thomas Paine, who wrote to prove the Scriptures untrue.

The New Testament doctrine of the Trinity is an expansion of the doctrine of the Incarnation, and is based on the personal claims repeatedly made by Jesus Christ to be the Son of God and to be equal with God. On various occasions He unmistakably assumed the position and power of Godhead. He also associated the Holy Spirit with Himself and the Father in such manner as to concrete the triune idea in the minds of His disciples. Hence the Unitarians make His Deity their principal point of attack.

The *Christian Register* is one of the chief exponents of Unitarian sentiment. In one of its issues of 1917 it said: "It is Jesusism that we must be done with. Jesusism is to us what Mosaicism was to Jesus, the same overburdened orthodoxy rendered lifeless by traditions and conflicting interpretations."

In a recent sermon by Dr. A. W. Slaten, in the First Unitarian Church of Berkeley, Calif., he said: "We are sitting by the death-bed of Christianity. The noisy controversial clamor we hear is the death-rattle of the old faith."

I make these quotations to show that the Trinity is clearly and certainly taught in the Scriptures, the enemies of the doctrine themselves being judges.

But it is not the certainty that the doctrine is thus taught that brings it into conscious belief. It is the certainty that the Scriptures are a Divine Revelation. If I did not believe the Bible to be the Book of God I could not believe in God. A God who would create me a spiritual being, place me in a world of evil, subject me to disease and death and leave me in the darkness of ignorance as to my future destiny, mocked by the thought and robbed of the hope of immortality—such a God I could not look upon as thinkable.

So, instead of saying with Mr. Fosdick that the Scriptures "are largely pure fiction," I say, with Charles Kingsley, "I want to love and have the abysmal God Himself, and none other will satisfy me—and in the doctrine of the Son co-equal and co-eternal, sent by, sacrificed by, His Father, that He might do His Father's will, I find it."

My belief in the inspiration of the Scriptures is grounded on the certainty of experience. Just here is where Unitarianism fails. It is as impossible of experimental realization as it is of logical demonstration. It boasts that in intellectual superiority it appeals to the scholarly, but it is simple history that the great majority of great scholars have rejected it, while it makes no appeal at all to the common people. It has never before been patronized by scholarly minds as in this country a century ago; but what has been the result?

Dr. G. A. Gordon, pastor of Old South Church, Boston, addressing a Unitarian club, said: "We filled our churches a hundred years ago. Fifty years ago they were half filled. Today our churches are nearly empty. We have our backs to the wall."

"Is not the Unitarian idea of God more scientific than the Trinitarian idea?" asks one of its advocates. Not if science is "knowledge gained and verified," is our answer. Can knowledge be verified more certainly than by experience, we would ask.

The words "experience" and "experiment" are of similar derivation and of like significance. No scientific truths are regarded as such until verified by experiment. A knowledge of divine truth is to be gained in the same way. "If any man willeth to do his will, he shall know of the doctrine, whether it be of God."

When Horace Bushnell was a professor in Yale University he was the most popular member of the faculty. By his skepticism he was leading many students astray. The chaplain of the institution was failing to make any impression by his preaching while Bushnell thus stood in the way. He went to him and said, "Professor, if what I preach is true, would you not like to know it?" "Certainly," was the answer. "Well, then," said the minister, "will you accept Christ's own challenge, 'If any man willeth to do his will, he shall know of the doctrine, whether it be of God'? Will you try the experiment? Will you pray to God for light, and follow that light wherever it leads?" "I will," said the professor. Three days after he stood on the chapel platform and said to the students: "My men, I have a wonderful thing to tell you. I laughed to scorn all this man preached (pointing to the minister). I have found out that I was in the darkness and he was in the light. I have put God to the test, and am henceforth His disciple and friend forever." He became a noted champion of Christianity and led many into the same blessed experience into which he had entered. Millions of human beings have verified the divinity of the Scriptures in like manner.

In June, 1922, just before he died, Frederick William Sanderson, one of England's greatest educators, said: "The Old and New Testaments, with their record of progressive revelation, form the most scientific book ever seen."

It is because I have by experience verified to my own consciousness the truth of Bible teach-

ing that I believe that "in the Unity of the Godhead there is a Trinity of Persons working out redemption. God the Father is the Creator and Ruler of man and the Provider of redemption through His love. God the Son is the Redeemer, who became man for the purpose of redemption. God the Holy Spirit is the Executive of the Godhead, Who applies to each believing soul the benefits of redemption." (Hasting's Bible Dictionary.)

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Alleged Discrepancies of the Bible

By William H. Bates, D.D., Greeley, Colorado

Chapter XVII

AT this meeting chronological and other difficulties were considered.

Gen. 15:13, *"And he said unto Abram, know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years."*

Ex. 12:40, *"Now the sojourning of the children of Israel, who dwelt in Egypt was four hundred and thirty years."*

Gal. 3:17, *"And this I say, that the covenant that was confirmed before of God and Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect."*

Said the pastor: "The difficult questions of chronology, on which so many good and able men differ, may well be approached by us with modesty."

He then went on to say: "Isaac was born in the 25th year of Abraham's sojourn in Canaan (Gen. 12:4; 21:5); Jacob was born in Isaac's 60th year (Gen. 25:26), and was 130 years old when he descended into Egypt (Gen. 47:9). Adding these three numbers, 25, 60, and 130 together we have 215 years."

"Now," he asked, "what shall we do with them?"

He answered: "Evidently they do not belong to the in-Egypt period. If we regard the 430 years of Gal. 3:17 as beginning with the call of Abraham, then we shall need to subtract them from 430, which would leave but 215 years for the residence in Egypt; and this is what many do,—as Ussher, Hales, Poole in Smith's Bible Dictionary, Brown in his Ordo Saeculorum, Bengel, Baumgarten, Wordsworth, Murphy, Bush, Jacobus, etc., etc. If, however, we assume (which is the point in question) that the residence in Egypt was 430 years, we shall need to add the 215 years, which would make 645 years from the call of Abraham to the Exodus; and this is what many do,—as Kurtz, Delitzsch, Ewald, Keil, Morehead, etc., etc. You will remember that in our Normal class, following the chronology in the margin of our Bibles, as well as in the text-book we used, we found the call of Abraham to have been B. C. 1921, and the Exodus B. C. 1491, the difference between which two dates is 430 years, and not 645. We, therefore, to be consistent, must side with those who subtract, and thus make the Egyptian residence 215 years.

Said George Argent, who held in his hand the Revised version, "The rendering here is against us."

"Yes," said the pastor, "if we adopt the Revised version's rendering of Ex. 12:40, 'The sojourning of the children of Israel *which* they sojourned in Egypt was 430 years,' we must give up our view, for it settles the question against us; but if, on the other hand, we accept the rendering of the authorized version, 'The sojourning of the children of Israel, *who* dwelt in Egypt, was 430 years,' our view may stand, and the 'sojourning' would cover the whole period, as manifestly it may, from the call of Abraham to the Exodus, *i.e.*, from B. C. 1921 to B. C. 1491, or 430 years, 215 of which were spent in Egypt. 'Who' or 'which' is the question."

"I plainly see the difference," said George, "but which relative pronoun shall we adopt?"

In reply the pastor read from Murphy's *Commentary on Exodus,* p. 114, (Andover edition,) that author's five reasons in favor of the 'who' rendering of the authorized version, which seem conclusive as against the 'which' rendering of the Revised version.

Fred Leges had quietly taken the Septua-

gint, and, having turned to Ex. 12:40 said, "The Greek relative pronoun here is 'which' and not 'who!' "

The faces of the others brightened as the combat seemed to deepen. At the pastor's suggestion that he read on, a queer look came into his eyes as he ejaculated, "Whew! here's a go!" and he read, " 'The sojourning of the sons of Israel, which they sojourned in the land of Egypt *and in the land of Canaan* was 430 years.' " That's a clincher!" he meekly added.

The Lost Birthright

By Christopher G. Hazzard, D.D., Catskill, New York

THE Old Testament is supposed by many to have outlived its usefulness and to have its proper place in the garret, but it still continues to throw an interesting and very profitable light upon human life for all those who will give it a chance.

The Old Testament story of Esau's trade with Jacob, for instance, illustrates the spiritual transactions of today perfectly and sets the folly of modern traders forth in its true sensuality and sordidness.

Esau, as the first-born son, had a birthright. There were certain rights and privileges that belonged to him by the law of primogeniture. But Esau was faint with hunger and weariness. Immediate gratification of his pressing physical needs and desires seemed to him necessary. Remote and honorable birthright benefits appeared to him to be largely unreal and unsatisfactory. So he smelled the savory mess of pottage that his brother Jacob offered him in exchange, allowed this mean advantage to be taken of him and sold his birthright for a morsel of food. Afterwards he realized that he had made an awful mistake and tried with tears but in vain to have the bargain cancelled. He had despised his birthright and his contemptible brother walked off with it and its profits.

Is not this always the mistake of the materialist? The things of this present time are to him the great necessities. Meat and drink, clothing and shelter, present gratification of his appetites, the pleasures of the world, all loom large upon his appreciation; while things of the higher nature, things of mind and honor, things of spirit and character, things of invisible and eternal value, all seem of unsubstantial and uncertain worth. He trades off his inheritance of truth, of principle, of soul, for as much of money, that representative of material goods, as he can grasp and realizes too late that for a moment's satisfaction he has thrown away eternity.

It is a temptation that comes to us all, that temptation to use our powers to get bread alone, while we let the words of God go by. Are not these good things of the world necessary? Are not these truths that would claim our first loyalty largely imaginary? Can we not at some future time easily make peace with conscience and with God? If we sell our souls and sacrifice our ideals for a fortune will there not be something left with which to buy back heaven? We must live, must we not?

There is a birthright to which we are all born. God has so loved the world as to call every one in it to be born again. He is offering eternal life to all who want it. An inheritance that is incorruptible, undefiled, unfading, and reserved in heaven, is offered to all who are willing to have it. The world looks big, though it is so little, but the bigness of heaven is the thing for us to think upon. A silver dollar, held before the eye, will shut out heaven if we will let it, but why let it?

Even on to old age pottage is offered for our birthright. Satan never gives up hope of getting us as long as we live here upon his territory. The dregs of the cup of life can tempt even the saints. In various forms we are beset to the last with messes of worldliness. Anyone is in danger of listening to the deceits of the deceiver and those of his own heart. Verily we all need to watch and pray.

But when choice must be made let us suffer loss of everything, while we still hold fast to divine truth. It is not necessary to live, it is necessary to do right. We had better die the death of the righteous than live the life of the unrighteous. The soul! the soul! that is the great necessity. If the soul is lost, all is lost, and life will have amounted to no more than a meal of victuals. What shall a man give in exchange for his soul? How can he get a despised and lost birthright back again?

* * *

The underlying principle of all success is founded on drudgery, sacrifice, painstaking labor and persistent effort.

THE SANCTUARY

The Three Advents

By William H. Bates, D.D., Greeley, Colorado

But now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself.—Heb. 9:26.

For Christ is . . . entered . . . into heaven itself, now to appear in the presence of God for us.—Heb. 9:24.

And unto them that look for Him shall He appear the second time without sin unto salvation.—Heb. 9:28.

BUT now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself." This is the advent of which the angels sang, "Glory to God in the highest and on earth peace, good will toward men"; the advent of which shall be sung so many joyous songs today and in the week to come.

1. Note the time of this advent—"the end of the world." The word here translated "world" is a time word, from which comes our English word *aeon,* age. We are becoming familiar with the fact that God's conduct of affairs with respect to this earth and its inhabitants has been moving on in ages, or dispensations. The Jews were accustomed to speak of "the age before the law," or the patriarchal age; "the age under the law," or the Mosaic age; "the age after the law," or the Messianic age.

We here have adopted a different division: the antediluvian age, *i.e.,* from Adam to Noah; the post-diluvian age, from Noah to Abraham; the patriarchal age, from Abraham to Moses; the Mosaic age, from Moses to Christ; the Christian age, from Christ's coming to His return; the millennial age, that which follows His return; the eternal age, that which comes at the close of the millennial age. What is contemplated in the text as "the end of the world" is the end of one of these ages, or dispensations. It was at the end of the Mosaic age that Christ came, closed that, and opened the Christian age.

2. Note the purpose of this advent—"to put away sin." How could the angels sing of peace when the world was so sadly at unrest? We read that the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. "There is no peace, saith my God, to the wicked" (Isa. 57:21,22). This unrest is because of sin. The angels could sing of peace because Christ came to put away sin. And we know as a matter of experience that only as our sin has been put away have we had, or can we have, peace. Very clearly, if it had not been for sin Christ would not have come, for there would have been no occasion for His coming. If you and I fail, in our thought and in our experience to connect the purpose of His advent with the fact of His advent, we shall render it of little avail to us. Here is the world's true Christmas joy—that sin may be put away.

We may, from other standpoints, speak of other purposes of Christ's advent, but they would be secondary. This is central. Before the heaven-filling chorus of the angelic host, a single angel had said to the shepherds, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people;for unto you is born this day in the city of David a Saviour" (Luke 2:10,11). The word "Saviour" and "salvation" have no significance except as they are set over against sin.

The putting away of sin is a test of the value and service of any religion. Christianity may have increased our knowledge; that is so far good. It may have refined our sentiments; that is good. It may have improved our social condition; good. But if it has not done more than this, it has not answered its end. Has it put away our selfishness, our carnality, our worldliness; in a word, our sin? If it has not done this, it is a failure: a failure not because of any defect in it, but because we have not put ourselves in the way of the exercise of its power.

3. Note the method of the accomplishment of the purpose of this advent—"by the sacrifice of Himself." This little phrase brings us face to face with the great question of atonement. Atonement has first a Godward look and reach. It first has to do with the honor of God's character and the interests of His government. We are prone to make our little selves the center of the universe, forgetful of the fact that Jehovah's throne is the center, and that the vindication of the rights of that throne and the manifestation of its glory are of infi-

nitely greater moment than the salvation of men. Not only is this the plain teaching of the Scriptures, but it is cordially approved by every true Christian, who would not enter heaven if he could unless its blessedness may be gained without tarnishing in the slightest any one of God's attributes and perfections. By sacrifice sin may be put away as regards God; or, to use other scriptural phrases, it is cast behind God's back (Isa. 38:17), cast into the depths of the sea (Mic. 7:19), separated from Him as far as the east is from the west (Ps. 103:12),—in a word, *forgiven.*

Then, when atonement has first provided for satisfying divine claims, it may become operative on the human side, and sin in its guilt and in its power be put away as a matter of experience. Some one has said that "the worship of heaven is a psalm, the worship of earth a sacrifice." The pain of sacrifice is in order to the joyful psalm.

4. Note that this sacrificial work is never to be repeated—"once." This word in the text translated "once" is very emphatic in Scripture. It means "once for all," and applies to something that is never to be repeated. So, the one foundation of salvation was laid in Christ's first advent. And "other foundation can no man lay than that is laid" (1 Cor. 3:11). If any one is looking for other foundation on which to rest, or expecting salvation in some other way than by Christ, he will be woefully disappointed. Let us then raise our song of thanksgiving today that this one foundation is sufficient for all, and is available by all, if they will but avail themselves of it.

The next advent which we are to consider is that of Christ into heaven—"for Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us."

It may be that some of us have been wont to think that when Christ uttered on the cross the words, "It is finished," His work in our behalf was ended, and that the Holy Spirit does the rest. His sacrificial work may have been ended, *i.e.*, so far as the offering of the victim is concerned; but that is only a part of His priestly work for us. You know, under the Old Dispensation, the priest offered the animal in sacrifice in the court without the tabernacle, its flesh was burnt upon the altar, but he took its blood into the holy of holies and sprinkled it upon the mercy seat, performing there also his propitiatory work. So Christ offered Himself a sacrifice in the outer court of earth and then entered into the true holy of holies, into heaven itself, where He now performs His priestly work of intercession in our behalf. Though atonement is the work performed by a priest, let us not confound it with priesthood. Atonement is one act; priesthood is a series of acts. Atonement is finished; priesthood is continually going on. Atonement took place on earth; priesthood is exercised in heaven. Atonement was for the sinner; priesthood is for the believing saint. Atonement delivers us from the curse of sin; priesthood keeps us in the position grace has given, accepted, not according to the fervor of our feeling, nor even according to the vigor of our faith, but according to the estimate God puts upon the person and work of His dear Son.

Christ's advent into heaven was as necessary as His advent to earth. Our standing before God is reckoned upon the basis of sacrifice; but in our walk with God, or, alas! apart from God, we sometimes fail, we make missteps, we transgress, we sin, and hence our communion with him is broken. We get out of right relations with Him. It is to meet this need of our humiliating condition that Christ has entered into heaven, now to appear in the presence of God for us. Surely, we ought to live up to our high privilege of preventing the evil nature within us from manifesting its loathsomeness in actual sin, for the Holy Ghost very tenderly says, "My little children, these things write I unto you that ye sin not" (1 John 2:1); and "This I say unto you, walk in the Spirit and ye shall not fulfill the lust of the flesh" (Gal. 5:16). But alas! we are not always careful to walk in the Spirit; and if we sin—what then? Ask God to make a fresh application to us of the blood of Christ, as we hear it expressed in certain quarters? Nay, this would be to call in question the efficacy of the atonement. But, "if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9); and "if any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 John 2:1). The same word here rendered *advocate* is translated *comforter* in John 14:16—"And I will pray the Father and He shall give you another comforter, that He may abide with you forever." The word is "Paraclete."

I once heard an accomplished Bible scholar express himself thus: "The Holy Spirit paracletes us down here; Christ paracletes us up there." Thus we see how abundant are the provisions made for Christ's disciples: they have an advocate down here to keep them from sin, and another advocate up yonder to restore their broken communion with God if they do sin,

by leading them to see their failure, and to confess it, and still to trust in Him as their all in all.

There is something inexpressibly tender, comforting and joyous to me in the thought that Christ up in heaven has perfect knowledge of our condition and needs; that He understands all about our temptations, our burdens, our troubles; that He is more interested in our welfare than we can possibly be, and that He is with unceasing vigil watching over us and making our cause His care.

There remains a third advent to be spoken of: "and unto them that look for Him shall He appear the second time without sin unto salvation."

However little this advent occupies our thought, it certainly occupies a very prominent place in Scripture. It is said to have been found, upon examination, that there are 318 passages in the 260 chapters of the New Testament, or one verse in every twenty-five, which has to do with this subject (Tyng, 183). Surely, this large proportion of texts would seem to deserve, and of right to claim, much more of attention to it than is wont to be given.

There is a large domain of Scripture revelation and theologic thought that scholars call *Eschatology*, which means, in plain English, "the doctrine of last things." This is, as yet, but a very imperfectly explored region. There are students diligently studying this portion of the sacred Scriptures, and I am sure we shall yet know more about it than we do now. Let us hold to whatever we find the Bible to teach; and let us not hold to anything contrary thereto, or inconsistent therewith. Note some of the characteristics of the future advent.

1. It is, according to the text, to be "without sin." Christ's first advent, as we have seen, was for sin. He then made His expiatory offering for it, on the ground of which sin can be put away, this offering once for all. His future advent is to be without an offering for sin. There is no occasion for that. The one offering is sufficient.

2. It is to be "unto salvation." Salvation begins in the work of the first advent, but is not completed by it. Salvation is something more than the pardon of one's sins. Spirit, soul and body are all the object of Christ's redemptive work. Salvation includes all that is to be graciously wrought for the whole of the individual: pardon, sanctification, resurrection, glorification. Indeed, it includes, according to the Scriptures, much more than that. It includes the totality of blessing that comes in connection with his prophetic, priestly and kingly office, finding its largest measure in his future millennial kingdom. He is coming to further and gloriously consummate that which is now begun. If His first advent is dear to us because of the salvation begun, how much dearer should His future advent be because of the salvation consummated? The first makes the future a necessity. The future completes and rounds out the work of the first.

3. It is to be "unto them that look for Him." As the result of my eschatological studies thus far, I have dropped from the articles of my belief the doctrine of a general judgment. I believe all will be judged, but not at one time, in a grand, general assize, as we have been wont to think. The judgment in Matt. 25 is upon the living nations. No resurrection is spoken of there. That judgment can be but partial. There is another judgment in 2 Cor. 5:10, in which only believers are, and which, I am inclined to think, is previous to the one in Matt. 25. There is still another, at least a thousand years later, in Rev. 20.

My studies have also led me to see the connection with the future advent in an order of events, which is imperfectly understood as yet, but in which order there will be a coming of Christ *for* His saints (1 Thess. 4:17), and also a coming *with* His saints (Zech. 14:5; 1 Thess. 4:14).

It seems to me plain that the beginning of that advent has to do specifically with only two classes of persons: viz., the righteous dead and the righteous living: "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep; for the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God, and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in clouds, to meet the Lord in the air, and so shall we ever be with the Lord" (1 Thess. 4:15-17). The righteous dead are resurrected, the righteous living transformed and translated.

But now for a query: does the third verse of our text make any discrimination between the *living* righteous at that time? for it says His appearing shall be unto salvation to "those who look for Him." How about those who are not looking for Him? St. Paul says, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love His

appearing" (2 Tim. 4:8). How about those who do not love His appearing? How about those professors of religion to whom Christ's coming at this moment would be an unspeakable terror?

There will be surprises at that time, I ween. We are told, "There shall be two men in one bed; the one shall be taken, and the other left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken and the other left" (Luke 17:34-36). A sort of a nine days' wonder, may be, and affairs will go on as of old, until the tramp of the leaden feet of the fast-hastening tribulation of those days shall awaken all out of a carnal security. I do not say that our text makes such discrimination, nor do I say it does not; I simply do not know. But I do think its suggestion should have sufficient force to open the eyes of every one of Christ's disciples to looking for a coming joy that will gloriously transcend the joy of his first coming. Glorious as is the past Christmas, the future one shall far surpass it by reason of the glory that excelleth.

Such is our consideration of the three advents: the first to earth; the second into heaven, thirty-three years later; the third to earth again,—uncertain at what time, certain at some time, may be at any time. The first for atonement, which was duly made; the second for advocacy, which is now being carried on in our behalf; the third for the grand consummation of the salvation that has been begun.

FLASHLIGHTS

Have mercy upon me, O God.—Ps. 51:1-19.

A whole year has passed since David's great crime, during which he had sullenly hardened himself against God and all the remonstrances of conscience. But day and night, God's hand was heavy upon him, till it must have been relief when Nathan suddenly broke in on him with "Thou art the man." Then followed an agony of remorse, repentence, forgiveness, and punishment in the death of the child. It was after all these events that the royal penitent poured out this prayer before God.

Here is a threefold view of sin. It is transgression, in which the perverted will sets itself against lawful authority; iniquity, which means what is twisted and bent; sin, which literally signifies missing the mark. But the psalmist believes in forgiveness. He asks that God would absolutely erase the long gloomy indictment that sin had written, so that the page of life might be fair and unsoiled. He asks that the robe or habit of his soul—or, as we say, the character—might be washed and cleansed from its splashes and stains. He asks that he might be cleansed, which denotes the priestly act of declaring ceremonial cleanness, such as the declaring and making clean the leper who had been excommunicated from the sanctuary.

His plea is the multitude of God's tender mercies. God's revealed character, his faithfulness and patience in combating evil, his love in Christ Jesus—these are the arguments of the penitent soul. But David goes on to plead that, great transgressor as he has been, he may henceforth become a saint. He asks for a right spirit, a free spirit, thy Holy Spirit. He claims absolute freedom and exemption from the past. "Then," he says, "I shall be free." Nothing that God can give seems too much for the restored penitent to ask—thy Spirit, thy presence, the joy of thy salvation! Ask what thou wilt; thou honorest God by great claims on his grace!

Gifts That Count.—Luke 21:3.

We often hesitate to make gifts to our friends because we are not able to make expensive ones. We say "they have everything. There is nothing I can give which will add to their happiness." We forget that it is often the smallest token, charged with the spirit of real love, that most deeply impresses us. Jesus said of the widow that her small gift was more than the total of all the others.

In our camp in the country among the hills of Pennsylvania, just across the road lives a farmer whose fine, generous-hearted wife has only once in her life been to New York, and whose advantages of eduaction or whose means would seem to make the value of her gifts almost useless. Yet we have seldom been more deeply impressed with the love behind a gift than when, on baking days, some one of the numerous little brood is seen coming down the path with a platter of cookies or of fresh, crisp doughnuts, and with a shy little remark: "Mother sent you these with her love."

As the ministry of Christ could be summarized under the word "giving," so the deep and abiding impression of most of our lives depends upon what and how we render our gifts to others. The important question is, "Do we give ourselves with our gift?"

* * *

"Religion costs, but irreligion costs much more."—*Rev. George H. Lee.*

PRAYER MEETING SERVICE

By A. William Lewis, D.D., Bend, Oregon

December is the crisis month. Darkness reaches its limit, and the light begins to increase in the Northern Hemisphere. The powers of darkness had gone the limit when Jesus was born in Bethlehem of Judea and the Kingdom of Light began its reign. "His kingdom is an everlasting Kingdom."

True Narrowness

Matthew 7:13, 14

THOUGH broad in our sympathies, we must be narrow in our manner of life. Many reverse this order, and they become narrow in their sympathies and broad in their sinful ways. Jesus marks out the path of life and leads the way.

The gate to the way of life is narrow. When God wished to enter into human life He found the gate narrow. Jesus Christ was born of Mary and lived in the contracted home of Joseph of Nazareth. This is symbolical of the truth for us. We must first of all put aside our self and enter humbly.

Naturally, we want to do as we please, and thus we go easily into the broad way of the world, reckless, without law, unconscious of the community rights. Jesus understood human nature, and He saw the crowds living in this selfish manner. Again, there are thousands of ways that are wrong to one that is right, and so it is much more difficult to find the one way; and it is a wonder that so many enter the very narrow gate of perfect rectitude. The narrow gate leads into the straight way and the straitened way. The only true life is straight. The crooked are not to be depended upon, and they are so tortuous that they are no satisfaction to themselves, but a grief. One knows where a straight line leads, and the straight life is approved by God and man. The Christian life is headed straight after Jesus Christ.

This way of life is also straitened. We cannot indulge in anything that entices us regardless of its effects upon us and upon others. At the moment we may feel that we are shackled, but afterwards we see that the narrow choice gives us the greatest liberty and the greatest efficiency. The lake exerts no beneficent force, but when it is straitened into a flume, running down into the depths, the power is unlimited. So the straitened way of life is dynamic when it descends into the depths of the world's need and misery.

The drunk man walks the streets regardless, and presently he trespasses upon the rights of others, and he is landed in jail, his proper home. The man drunk with the wine of self-will enters the wide gate of license and lives the common, animal methods of unrighteous greed. This is the way of death, that "leads to destruction."

The follower of Jesus sees the beauty of His footsteps and the consistency of His rectitude and the rights of others. Thankful that the way is marked out and the road signs are plain, pointing to the ultimate destination, he has a continual joy and an abiding inspiration. He feels little temptation to turn aside into the by-paths of sin. Heaven is his goal.

Needed Warning

Matthew 7:15-23

The air these days is filled with radio messages; but they are not so distressing as men's opinions about religion and theology. It has been ever so. Jesus warns us against evil propaganda. "Beware of false prophets."

It is amazing how many dogmas are found in the Bible by different people, dogmas that conflict. And then there are those that get their dogmas from outside information, more or less reliable. Sometimes it is pandemonium.

In some of the big city depots trains are leaving almost continually. The tracks are side by side and parallel. Even though each gate is labeled, many get confused or rashly choose the wrong one. One man is calm and always confident. No one ever asks him in vain. It is his business to direct the people correctly. Amid the confusion and ignorance of life in this world we can have recourse to One Who will always tell us aright, Jesus Christ, always within call, always waiting by His Spirit. "Call upon me and I will answer."

Some people are self-appointed guides, and they may make mistakes. Others are evil-minded and intentionally guide people astray for evil purposes. If we have time and opportunity we can prove them by their life. "By their fruits ye shall know them." Some "wear the livery of heaven to serve the devil in," "who come to you in sheep's clothing but inwardly they are ravening wolves." It is wise to be cautious.

Of late years the young people have taken greater liberties, have poured out into the untrodden paths to which the gates were flung

wide open. They are not in heart more sinful than the former generation, but they are inexperienced in ways hitherto better guarded, and they are too trustful of their companions. They imagine that older people are fogies and do not know, and they wish to investigate for themselves. Their danger is great, but their future safety will depend upon their calmness in testing out the new ways. "A good tree cannot bring forth evil fruit." If a way leads to sin, it must be avoided. "There is a way that seems right, but it leads to death." "Beware of pickpockets." "Beware of false guides."

The Foundation of Life

Matthew 7:24-27

"We are building, ever building." Some build fine houses, build skyscrapers, build ships. We all are building *Character.* This is the heaviest structure on earth; and it needs a solid foundation.

"Other foundation can no man lay than that which is laid, Jesus Christ" (1 Cor. 3:11). In His Sermon on the Mount Jesus emphasizes this evident truth. If we build a house on a quicksand the storm is certain to come and overthrow all into ruins. Look well to the foundation.

How do we build upon Christ? The figure of speech troubles some people. But it is simple. We know what it means to say, "I bank on you," or "I build on you." It means that we trust Christ and act accordingly. Some say, "I believe that Jesus was the Son of God," and stop at that. They believe that the words He spoke were true, and they are satisfied with that. They may even go so far as to teach the Gospel of Christ and do miracles in His name; and yet they may be cast out as deluded sinners. "Many shall say to me in that day, Lord, Lord, did we not prophesy in Thy name, and by Thy name cast out demons, and by Thy name do many mighty works? And then I will profess unto them, I never knew you; depart from me, *ye that work iniquity.*" (Matt. 7:22, 23.)

If we trust Christ we must put that trust into effect, connect it up with our life. Many step on the "clutch" which disconnects the power from the machinery of our life. We must not only know the truth of Christ but *live* it. "Every one that heareth these sayings of mine and doeth them, shall be likened unto a wise man." The foolish one knows, but neglects and is ruined.

All Christians build upon Christ for their soul's salvation; but too often men and women build much of their daily life on another foundation, and this part of their life will be swept away into hopeless ruin. The danger is that on Sunday we build on Christ and on Monday we build on selfish interests. Jesus lived as good a life on Monday as He did on Sunday, and He was always building on the true foundation, every day, under all circumstances. This is our abounding privilege; and then we will be saved, soul and service.

Christ's Supremacy

Matthew 7:28, 29

"The multitudes were astonished at His teaching; for He taught them as having *authority,* and not as the scribes." Later Jesus claims this authority. "All things have been delivered unto me of my Father." (Matt. 11:27.) "All authority hath been given unto me in heaven and on earth." (Matt. 28:10.)

The multitudes of earth in ever-increasing millions are accepting the supremacy of Christ. Many differ in their doctrinal views of Christ; but all unite in one loud acclaim, "Hosanna to the son of David." (Matt. 21:9.)

Each year Christmas challenges the human race to acknowledge the supremacy of Jesus Christ. Every year the tide of approbation rises higher. Many are still untouched, even in Christian America; but over all the earth, as never before, by countless numbers Christ is hailed as supreme. A leading Mohammedan recently stated, "The only person that is making a bid for universal supremacy is Jesus Christ." The Jews of America, led by Rabbi Stephen S. Wise, are accepting Jesus, not as a myth, but as a divine Teacher. In the new synagogue in Philadelphia three towers contain the statues of *Moses, Mahomet* and *Christ.* Surely, the world does move.

Christ is asserting His supremacy today by His teaching. The world today, the same as nineteen centuries ago, is not concerned with the manner of Christ's birth; but it has come to bow before his teachings. "The multitudes were astonished at his teaching." Mahatma Gandhi, though still claiming to be a Buddhist, uses the New Testament as his textbook and preaches Jesus Christ as the Saviour of mankind. Christ is coming to His Own in the press, advertising mediums, medicinal and food preparations, business and industry, though He still has a long way to go. It becomes His Church to be more loyal and enthusiastic for Him as the Saviour of the world and the Eternal Son of God.

OUR SERIAL

Jungle Poison—A Novel Reflecting Present Tendencies

By Professor Glenn Gates Cole, Wheaton, Illinois

All work ranks the same in God's sight; to Him, no work is superhonorable and other tasks lowly and dishonorable. He worked as hard to create dust as he did to fashion the diamond.

Chapter XI. Still More Crossed Wires

A WEEK passed. Although the three characters in this mute drama were together at biology lectures three times that week, a restraint seemed to have settled on the part of all. Harold would have liked to speak to Bettie, but she avoided him; and evidently, Helen wished to speak to Harold, but he avoided her. Finally, the restraint was removed in an unexpected manner. It was in this wise:

Just as the students were filing out of the biology laboratory, an old lady, poorly dressed and with a basket on her arm, was passing along the walk. She had never appeared there before, and at once she became an object of curiosity. Evidently, she had decided that by taking a short cut through the campus she might avoid a more circuitous route. Helen and Bettie had just passed her, when they heard a roar of boisterous laughter and looked back to see her talking with Harold.

As he had come down the steps, he had been attracted to a massing of the boys about something not visible to him, and he had curiously edged into the group to investigate. Coming face to face with the woman, he at once recognized her as his washerwoman. He spoke to her, as was his custom. Her embarrassment at the attention she had attracted, her pleasure at seeing him and the words he spoke to her appealed to the gang ruffianism and they began to jeer.

Noticing how their actions frightened her, he sympathized with her at once. Paying no attention to their disrespectful attitude, Harold stepped to the old lady's side and took her basket, with the words:

"Mrs. Hudson, let me carry your load a ways. I am going in your direction and need to execise my strength a little."

Mrs. Hudson thanked him, as she wiped her forehead and drew a relieved breath. The boys opened a road for them and, without a glance at their contortions, Harold started down the walk beside the old lady.

At a signal from Allen, who appeared to be enjoying the episode, six of the boys—three on each side—took a position, single-file, beside them, while the rest, so far as they felt like joining the procession, dropped in, two and two, behind. And thus they filed to the boundary of the campus. Many to whom the disrespectful by-play did not appeal remained grouped together, watching the procession as it disappeared in a tree-lined curve of the path.

"That fellow Allen has no respect for anybody," Holland commented to one of the boys who apparently had not seen much in the affair for a joke.

"If that fellow Allen was present to hear that remark, he would likely have something to say to you," spiritedly interposed Helen, who had overheard him. Holland, thus taken to task in this unexpected manner, threw an admiring glance at Helen, who stood defiantly glowering at him, lowered his eyes and slunk away among the crowd without further words. "Whew!" he whispered to his companion, who followed him. "The little tigress. I would not start a quarrel with her for the world. How she falls for that Allen gets me!"

Bettie, who had been watching this shameful action with troubled eyes, started in pain at the words of Helen. "Hush!" she told her in an undertone. "Why, Helen, you surprise me; come, dear, let us go to our room."

But Helen was not to be coaxed away. She refused to go. Scenting the danger of a scene, Bettie said no more, but remained, watching the procession, which had now come into sight again at the far end of the campus. It is evident that entirely different thoughts were passing through the pretty heads of the two girls. They saw the procession finally halt, reverse their steps with the precision of a well-trained military machine—all except Harold and Mrs. Hudson. As the procession came swinging back across the campus to the tune of "Hail! Hail! The Gang's All Here," it was evident that they were enjoying the lark hugely.

Harold would have helped the old lady to her home, a few blocks away, but she refused more aid and, taking the basket, walked on. Harold, filled with indignation, looked after the ungentlemanly procession as it retreated, and then walked agitatedly towards his room. All work ranks the same in God's sight; to Him no work is superhonorable, and other tasks lowly and dishonorable. He worked as hard to create dust as he did to form the diamond.

But Helen was determined to follow the matter up. Despite Bettie's remonstrance, she pulled her along, and started to meet the oncoming procession. Allen, seeing her eyes flashing light from afar and having an intimation that she did not look at the prank from his viewpoint, decided that he would not risk humiliation at her hands publicly. So he dismissed the boys, who broke from the procession and rushed off to one of their loafing places to talk it over.

But Helen beckoned Allen to remain; and he did so, his trepidation giving way to a different feeling as he noticed her face losing its hardness in an evident lapse into the full enjoyment of the joke. As they came up, Bettie found it useless to remonstrate or register any displeasure, for Helen and Allen entered into a hilarious conversation concerning the affair. Helen, walking by Allen's side, drawing Bettie with her, was directing their course across the campus in a path which must intercept Harold at the street.

In fact, Helen was in one of her most desperate moods. She was angry at Harold, for she felt that he had been avoiding her; and besides, his kindness to Mrs. Hudson was so beneath her approval that she must let him realize it at once. In addition, there was a perverse notion that she wanted to bring the two rivals for her affection face to face while they were on bad terms with each other; but why she desired this she did not know. Also, for the first time in her life, she was wild to quarrel openly with Bettie. So, blindly, she pushed forward, expecting by her plan to bring all these various hopes to pass, though she had not arranged how. Back of all, was a condition which she was not wise enough to realize: she had drunken deeply the night before, and the thirst was reasserting itself with its most terrible insistence. In addition, she had an intuition that Harold and Bettie were deeply in love with each other. She did not judge them as guilty of duplicity—merely innocent of that state of affairs—but far too likely to awaken suddenly to it if an opportunity offered.

As they approached, Harold found himself casting about for a way to escape; nothing but deliberate flight was in sight, and he would not be ignoble enough to seek avoidance in that way. Helen had already signalled him to wait, and nothing remained but to face the consequences. But as she approached, her heart failed. Having no definite plan and following a blind impulse of jaded hatred, she found herself at a loss as to how to proceed. She realized that what had dimly crossed her mind as the result of bringing these three together could not be decorously staged here on the street and that any sort of unpleasantness would be strongly opposed by two of the four. So what did happen was the most inane and tame encounter that one could imagine.

She pulled away from Bettie and dropped back with Allen, then, in an even, cold tone ordered: "Mr. Goodwin, Bettie is anxious to talk with you. She has not said so, but I hope you will walk with her to the dorm. I must say, however," and her eyes took on a dangerous glow, "that I do not approve of what you have done; but I have no doubt that you do not care whether I approve or not."

Harold, thus challenged, was starting to stammer some reply, though, for the life of him, he did not know how to begin, when Helen continued: "You need not say anything now; I am going to settle this affair with you another time. You two walk ahead; I have something to say to Mr. Allen."

"With pleasure, if I may?" spoke up Harold, brightening and turning to Bettie. "Evidently, you have not been consulted about this," he said, laughing.

"No; I have not," she replied, with her best smile. "This perverse child presumes very much on my good graces and great love for her. I fear I have spoiled her, poor dear," and the trustful intonation of that sweet voice cleared the tense atmosphere.

"Move on, then," commanded Helen. And they moved.

As they neared the dormitory, Allen became concerned and uneasy. "Goodwin," he called ahead, "the 'flapper's roost' is nigh; I have a hunch that we better beat it. In fact, the good dean here is not inclined to look with favor upon me."

Harold and Bettie stopped and turned about. "You may be on good terms with the power here," continued Allen; "but with Helen's permission, I shall slide out, while the skating is good." And with mock furtiveness, which set Helen into a fit of laughter and caused the others to smile, he waved his hand and disappeared around the corner into a side street.

The three continued to the steps, where Harold also gave signs of taking leave. He shook hands with Bettie and then turned to Helen. Her eyes took on a cold steel and caused him to wince uneasily. "No; Mr. Goodwin, you are to step inside. I shall get the matron's permission to receive you in the parlor. I have some matters that ought to be settled between us. Bettie, my dear, will you bring the matron here while I show Mr. Goodwin into the parlor?"

But when Harold and Helen faced each other five minutes later the steel had departed from the beautiful eyes and her whole demeanor was the gentlest and most love-compelling that Harold had ever seen there. Every reserve seemed swept aside and the barred gates appeared thrown wide open for the conqueror to enter and take without defense the fair captive for his own. The passing moods of this beautiful creature were a source of surprise to him. He had expected chastisement at her hands for the unromantic courtesy he had extended Mrs. Hudson and which had brought such ridicule upon him. But she was doing the unexpected. Like unto the serpent which charms its victim with its eyes until it awakes too late to find the slimy coils crushing its life, so he looked into the depths of her eyes turned tauntingly to his. He found himself so charmed that he was dimly trying to forgive the things in her life which had appalled and repelled him. She drew nearer, but he did not sense her approach until she gently laid her beautiful arms about his shoulder, while the unexpected caress pulsed through his whole body. His arms crept toward her, and in another moment he would have swept her impulsively to his heart, oblivious to all the world except that here was the most wonderful girl he had ever seen. But while that was just what Helen most of all desired—or thought for a moment that she did—she herself broke the spell by whispering, "Harold, I am not worthy of you; you can and must save me from myself."

Like a flash, he came to himself and recoiled, as one released from an unseen danger. He remembered in that instant what kind of girl she was. Was she sincere in anything? Was this one of her tricks to try her coquettish power over him, only to spurn him if he succumbed? Or was she sincere, and did she mean it when she admitted that he alone could save her? Was it a plaintive cry out of the depths of her heart, calling to him to assume an obligation to save? He felt like giving her credit for an honesty of purpose and that the cry came up from the depths to which she had fallen.

Then he realized that she had gone down so far that he could not help. Chains of habit had fixed vices, dark and awesome, upon her winning and winsome self. Saved from herself? Yes; she could be saved, but not through his efforts: these were powerless. But one power in the universe could save such as she, and that was the power from above: the one power which the beautiful little atheist would not accept.

What if the critical moment in this girl's life had come? Could he spurn her now, in her great need? His sympathies drew him to her; but despite that, his conscience and better nature was crying out to him insistently, "Unclean; unclean!" Instead of recoiling finally from her gentle touch, he lifted her chin and looked masterfully down into the raised eyes. Appeal and a nameless longing were there. He must talk plainly to her. "Helen," he said, "I fear you are expecting too much of my human powers. I might help, would be glad to do so; but I can do nothing of myself alone. If you will cast yourself upon the faith which you once had—"

But he did not finish. With an awful oath, she pushed him from her. She became in that instant an unleashed tigress in her fury. The love-light died out in her eyes and from them darted the lightning of fury and scorn. Harold quailed before her. Like a ceaseless Niagara her words poured forth. Blasphemy, sacrilege, profanity, indecencies: he had never imagined such words could come from those delicate lips—surely not from this cultured and beautiful creature. His moral nature was seared at the blast; his manhood seemed paralyzed; he grew weak; his blood was as water. Never had he faced such an experience. And still she raged on.

And then the sight of his shocked face and abject terror froze her lips into silence. She ceased, paused a moment and then, with a plaintive cry of "Oh, what have I done?" she threw herself upon his breast and wept. He placed his arm consolingly about her and steadied her as she trembled in her grief. Then she raised her head and, defiant of the tear-soaked face, rained kisses upon his lips, his forehead, his neck, his hair. At the unexpected and discomfiting onslaught he offered no resistance. She drew him close with a strength of frenzy. Every sensuous cajolery and feminine allurement in her power was spent in an insane effort to fascinate him, but he could neither respond

nor repel her. With a cry as of one lost, she as suddenly leaped back, bent upon him a look which haunted his dreams for many a night and fled from the room.

He sank weakly into a chair. It seemed to him that every vestige of strength had forsaken his body. A vampire could have crushed him no more completely What mystical strength did she possess? Slowly his senses resumed their normal sway, and he shuddered as he realized how close he had been to the brink. What was it that had saved him in spite of himself? In the background of his thoughts all through the stormy scene Bettie had stood. Her face had come like a protecting shield before the allurring one of Helen. His respect for womanhood as revealed in Bettie had saved him!

He looked about him. Helen had gone from the room. It dawned upon him that she had also gone from his life. This ended all between them. He arose and found his way out of the building.

Meanwhile, up in her room, Bettie was restless. For a week Helen's lack of restraint and occasional profanity had called for gentle reproof and loving remonstrance. Twice she had said very shocking things which caused Bettie's delicate nature to writhe. The affair of today had disconcerted her and the unguessed conference taking place in the parlor below seemed to surcharge the atmosphere with a portent of some dreadful catastrophe. Her sensibilities were on edge, but she was not prepared for what followed Helen's entrance. She came in red with anger; her eyes flashed and her lips were purple. Bettie, aghast, recoiled at first, but her love went out to the wayward girl and, rushing to her, she threw her arms about her and pulled her face against her shoulder.

"The insulting scoundrel!" Helen hissed vehemently. Her afforts to sweep Harold off his feet had failed at the moment she thought she had triumphed. A woman of her nature can forgive anything with a better grace than the failure of a victim to respond to her allurements. The real fact is, Helen did not know why she wanted to win Harold. She had not thought ahead to the consequences. Did she really love him and desire to win him honestly, or was it her ultimate aim to win him that she might playfully toss him aside for some such man as Allen? She could not have told, honestly, what her aims were. But she did know that pride is a sore spot and his failure was an unforgivable sin.

"Insult premeditated!" she continued to rave. "He planned to hurt me! He dared insult me by suggesting religion to me; yes, to *me!* What do I care for religion. It is all a fabrication of man's invention. There is no God but what man has superstitiously invented. The scientists have shown that beyond doubt." And then she went off into language so vile and profane as to cause Bettie to tremble, though she expostulated with all the power she could summon.

But after a while the tempest passed, and Bettie was consoling her in the voice which Helen loved to hear, and which, of all precious things on earth, could best soothe her. In spite of her concern at Helen's condition, Bettie felt strangely lifted up, as though she had passed above the clasp of dense clouds to feel the clearness of a normal atmosphere closing her in. Why was it? Was it because she realized that all was now ended between Helen and Harold? That must be it. She was not so much concerned for Helen's sake as for Harold, from whom a great danger had passed. Helen must expect to reap the harvest she had sown. Bettie's heart sank within her as she pitied the girl with all her soul. She could not accuse herself of inconstancy and double-dealing, for were they not both her friends? Was she not right in rejoicing in a good to either of them, even if it brought unhappiness to the other? Was it selfish to feel thus?

Bettie did not know it, but she was sitting by the bedside of a dying soul. Christ recognized two kinds of death, and of the two he grieved most at the death of the soul. He said, "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body."

It is a fearsome thing to sit by the bedside of the dying, but to look on at the death throes of a beautiful soul slain through the wiles of the tempter, the fabricated lies of reasoning men, like the lies of the serpent who tempted Eve, is a far more heart-rending sight. But in these days our teachers and students are witnessing just such harrowing sights. Helen Barnes is not a lone example of this condition, but on every side there are the maniacal laughter, the insane jeer, the brutal stabbing of precious faith to the heart.

And if the bereaved parents dare to remonstrate against the slaughtering of our most precious tenets of faith, the egotistical banner of "academic freedom" is flaunted in their faces. Why, in a land where freedom of church and state makes it impossible to teach God in the schools, is it possible to teach things against God? Why must a believer in the truths of the Bible be taxed to support institutions of

learning where the teaching is directly planned to destroy this very Book? Has no one liberty of conscience except those who hate God and revile religion? Must the children of light remain with closed lips while the Herod of unrighteousness deliberately slaughters the innocence of faith? It is impossible to teach evolution in our schools, even as a theory, without denying the very foundation of the Bible. The two great doctrines of the Book are Creation and Salvation, and both of these are throttled to the death by even the mildest kind of an evolutionary theory. A committee of the most renowned scientists of the times may remonstrate against Faith and the Bible, but they will remonstrate in vain. It is not a mere teaching that is at issue: it is a teaching that spells death to the human soul. And the most insidious propaganda is the cunning way in which they word their resolutions to cover the real facts at issue.

Or is it a case of egregious ignorance on their part that they thus evade the real issue? The real issue is not that man's liberty is at stake to believe and think what he pleases. That is not in jeopardy. But the issue is: must faith and truth be killed by teachings of theories that are compulsory? Must a child be subject to statements in texts and by teachers that are false and directed at truth and the Bible? That is the only question at issue. And it involves a keenness of ethics and authentic scientific acumen that, unfortunately, some of our most vaunted scientists appear to lack. The worst enemy of science today is the narrowness of the authorities who would array a mere theory against the Wisdom of the Ages, against God and against the most precious beliefs of Christianity.

LIBRARY TABLE

Conducted by Professor Leander S. Keyser, A.M.,D.D., Springfield, Ohio

"The Gist of Evolution"

A New Book Weighed in the Balance

THE chief heading of this article—the one in quotation marks—is the title of a new book on the side of evolution. It is written by Horatio Hachett Newman, Ph. D., Professor of Zoology in the University of Chicago, one of the scientists connected with Mr. Darrow in the notorious Scopes trial. The book is meant to be a popular statement of the theory of evolution, with the chief reasons why many scientists accept it.

We were of the opinion that enough books of a popular and semi-popular character had been written for the enlightenment of the general public on the subject of evolution, so that no one who really cared to know what it is all about would need to be uninformed at this late date. There is Joseph McCabe's little book, "The A. B. C. of Evolution," which was published in 1921, and which is certainly written in a popular style, so that any person of general intelligence can surely understand it. Recently (1925) Professor George Howard Parker, of Harvard University, issued a book entitled "What Evolution Is," which canvasses the whole subject in an almost primer-like way. Then there are the books of Van Loon, Vernon Kellogg, J. Arthur Thomson, Marshall Dawson and the Coulters.

Mention might also be made of a dozen books on the anti-evolution side, which explain just what the theory is and present the facts and arguments against it. Among the popular anti-evolution books are the following: Graebner's "Evolution: An Investigation and a Criticism" and "Essays on Evolution"; Price's "The Phantom of Organic Evolution" and "The Dilemma of Evolution"; Horton's "The Bankruptcy of Evolution"; Herget's "Questions Evolution Does Not Answer"; King's "Science Versus Evolution"; Zerbe's "Evolution in a Nutshell"; Baker's and Nichol's "Creation—Not Evolution"; Bole's "The Modern Triangle"; Allen's "Evolution in the Balances." All these books are good, and are written in a plain enough style for general readers, so that there is no excuse for any one to be uninformed today.

Among the anti-evolution books of a more technically scientific character are the following: George B. O'Toole's "The Case Against Evolution"; Louis T. More's "The Dogma of Evolution" (while admitting a sort of evolution, yet this treatise presents insuperable arguments against the theory); George M. Price's

"The New Geology: A Textbook for Colleges"; A. S. Zerbe's "Christianity and False Evolutionism"; Charles B. McMullen's "The Logic of Evolution." All these works have been reviewed in the CHAMPION within the last few years. They have also been reviewed in many other journals, religious and secular. They have been extensively advertised, and are on exhibition in many bookstores.

But Professor Newman never refers to one of these works; never gives a gesture that he even knows of their existence; never replies to one of the objections they raise against evolution from the scientific, philosophical and religious viewpoints. He seems to know only one side. Even when he does mention the creationists, he knows so little about their positions that he misrepresents them every time; whether willfully or not we will not say. Is it not strange that a new book like this, coming from a professional scholar and scientist, should reveal no knowledge of the many serious counts that have been brought forward against his pet theory? Is it the mark of a judicial mind to refuse to examine both sides of a question at issue? At all events, the accusation of reading only one side cannot be brought against the present writer, for his shelves are groaning under the weight of books both pro and con regarding evolution, and more of them are pro than con.

It will be in order, we believe, to canvass Professor Newman's book, as it is likely to have a wide circulation. Just at this point we would venture to give publishers a kindly suggestion. We believe that they ought to advertise their anti-evolution books just as widely and impartially as they do the pro-evolution books which they publish. For example, why should not Dr. O'Toole's great work, "The Case Against Evolution," and the present writer's book, "The Problem of Origins," receive just as much publicity as do some of the works on the side of evolution issued by the same firm?

We have, to start with, a general objection to bring against Professor Newman's book. It all moves on the lower levels of thought. Animals figure in it galore. The physical receives almost exclusive attention. The homologies and analogies between man's body and the bodies of animals are greatly emphasized. Cells and germ-plasms and gametes and zygotes and chromosomes figure immensely. And man is declared to be the scion of the Primates. Even the intellectual is scarcely touched, save on the plane of man's animal instincts. Scarcely a word is said about man's moral nature, and only a few pale and casual references are made to his spiritual or religious enduements.

On the basis of physical resemblances alone man is declared to have had an animal pedigree. Not one hint is given that he might have been created or even evolved in the image of God. Why did not the author suggest that man was evolved into the divine image? We will tell you just why. Because he knows full well that the primitive man of evolution was such a beastly creature that it would be sacrilege even to mention the divine image in connection with him. Think for a moment of holding that the Ape-man of Java was made in the divine likeness!

But we would here pause to remind the would-be reconcilers of religion and evolution of the clear Bible teaching (Gen. 1:27) that the first man and woman were created in the image of God. Where is the primeval man of evolution of whom that assertion dare to be made?

Because we criticise this work does not mean that it has no merits. It has. It is well written. There are no loose constructions, no foolish expressions; and the style is attractive. We can truly say that the book is readable from start to finish. On page 22, in speaking of the realities of religion, the author says that "these realities are matters of personal experience." And that is true. We are glad that he acknowledges so patent and fundamental a fact. Only, will a real religious experience, begotten by the Word of God (1 Pet. 1:23), permit its possessor to turn upon the Bible, pull it to pieces, and try to show that much of it is mythical and legendary; that it contains many scientific errors, and that it is absurd to accept it literally when it does not agree with evolution? What kind of a Christianity is that which can destroy the authority and integrity of its only source-book? Do some people have a super-Biblical experience? Are they super-Christians? If they are, they put themselves into the class of the false mystics of all the past ages from the Gnostics onward.

Our scientist begins with the charge of "ignorance." He says that "the whole complex of fear and hatred of this idea has its roots in ignorance of the true meaning of evolution," etc. After all the books that have been published to make evolution primer-plain, we do not see why anti-evolutionists should be steeped in ignorance. If its advocates cannot make it understandable, there must be some defect in their method of presenting it. Moreover, in its essential principles, it is not hard to understand.

Here is a sample of the author's method (p 2): "The fear of evolution involves also the fear of science in general. Fundamentalists hold that people should be kept in ignorance of all that man has learned about nature," etc.

There is not one word of truth in this charge. A man so lacking in information might almost as well be dropped at once and his book thrown into the discard. We try never to accuse our opponents of "ignorance," for it is such an ugly word, but we surely are justified in saying that Dr. Newman is lacking in the commonest kind of information. His whole book gives evidence that he has never read a capable work against his theory, but has studied only one side of the question.

On page 3 he observes regarding evolution: "It actually tends strongly to support the belief in God and to open our eyes to some of the marvels of His methods."

Well, if that is its tendency, why were Darwin, Huxley, Spencer, Clifford and Haeckel either atheists or agnostics? Why is Joseph McCabe an arch-infidel today, having written an article recently declaring that Jesus never lived? Why is Dr. James H. Leuba a pronounced atheist? Why does John Dewey turn God out of the universe? Why are the whole Haldeman-Julius outfit, every one an ardent exponent of evolution, avowed and militant infidels? Why are all the editors and writers of "The Truth Seeker," all of them evolutionists to the last notch, forever on the warpath against Christianity? If there is an infidel or atheist in the country who is not an advocate of evolution, we want him to speak out and let us know who he is.

Now, suppose we make this matter clear by means of contrast. Do you know an advocate of creationism who is not a theist? Do you know any believers in creationism who are not fervent believers in the whole Bible and the whole system of Christian truth? You do not. While there is a tendency in evolution toward agnosticism and atheism, there is precisely the opposite tendency in belief in the doctrine of creationism.

Moreover, the theism of many of the scientific advocates of evolution is of a very wan cast, of a consumptive hue, little better than the outmoded Deism of the eighteenth century. And, moreover again, when they do profess to accept Christianity, it is quite a different brand of religion from that of the full-toned Christianity of the Bible.

Note this (p. 5): "The time has come when students of evolution must take the reading public into their confidence." Where has Dr. Newman been living for the last ten or fifteen years? With books galore on evolution, with the popular magazines publishing many articles regarding it, with the daily newspapers doing the same, with the scientific journals full of it, what important secrets have been kept back? But when you expect some revelation, the author goes on to admit that "the statements we make today may need modification tomorrow," etc. Well, then, why insist that evolution is proved, and that it should be taught dogmatically in our tax-supported schools? The modest thing to do would be merely to explain the theory, as Mr. Bryan himself said, and not to teach it as a settled dogma.

"The Age-old Conflict between Science and Theology" is one of our author's sub-heads. Now and then in the world's history such differences have occurred. But just as often has the conflict between true theology and "science falsely so called." How often have the scientists been mistaken! Once they thought the earth was flat. Once, to a man, they thought that the sun, moon and stars revolved around the earth. The history of science, as has often been said, is strewn with the rubbish of discarded theories. Is it any wonder, therefore, that theologians have been rather suspicious of scientific speculations? Had there not been conservatism among Christian believers, scientific theorists would have destroyed our holy religion centuries and centuries ago. Today the orthodox theologians love true science and welcome every real discovery, but they do not see their way to fall in with the unproved hypothesis of evolution.

Says our author: "Copernicus and his followers were assailed by the leaders of the church as heretics, and in some cases were put to torture to compel them to recant their views."

We would inquire, in what cases were they put to torture? Mention some concrete cases in which scientists were tortured. Galileo was threatened, but had not the courage to stand by his guns. He showed the white feather and recanted, although back in his mind he declared that the earth moves. The two Christian women, Perpetua and Felicitas, long centuries before, went without a murmur into the arena at Rome and suffered death by ferocious beasts rather than deny Christ. Many other Christians were persecuted. But Galileo was not tortured.

Later on (page 8) Dr. Newman says: "Advocates of new ideas were inquisitioned, and in some cases put to death." Again we must ask, Who were the "some cases"? How many scientists were "put to death" for teaching their

doctrines? Do you know of more than one? We mean Giordano Bruno, and even of him Dr. L. T. More, a really informed scientist, declares that he "was in no sense a man of science." He was really put to death on account of his vitriolic attacks on the Catholic church.

A little further on (pp. 10 and 11) our author quotes what he calls Huxley's "famous and well-deserved retort" to Bishop Wilberforce at a certain historic gathering in England. We have often read this "retort," and can see nothing brilliant or striking about it. It is simply the old, threadbare accusation that the bishop was "ignorant" of what he was talking about. By this time we have grown used to that epithet. Of course, scientists are constantly putting up the sign, "No trespassing on these premises," while at the same time, although not experts in theology, they undertake, as does Dr. Newman himself, to pronounce judgment upon some of the profoundest theological problems.

One scarcely knows what to think of an assertion like this: "The Bible describes the earth as a flat body with four corners, covered over with a solid firmament inlaid with stars."

If that is so, why does the author maintain that no conflict exists between Christianity and science? Is not Christanity based upon the Bible? Would we have such an institution if we had not the Bible? So it is indeed a very serious matter to accuse the Bible of teaching an erroneous and childish cosmogony.

But where does the Bible teach that the earth is flat? The evolutionists seem never to have read Prov. 8:27, where Wisdom is speaking: "When He established the heavens, I was there; when He set a circle upon the face of the deep." Then note this (Isa. 40:22): "It is He that sitteth above the circle of the earth." These passages seem to point to the sphericity of our planet. But we doubt whether the Bible anywhere clearly indicates the form of the earth, because God meant, no doubt, to let people find out many things for themselves. He was not inditing a textbook on science, but was only revealing those matters that were of the most vital concern. The Bible does not profess to teach the minutiae of science; but where it touches clearly on the natural realm, it tells the truth, because the God of the Bible is also the God of nature.

As to the "four corners" of the earth, it seems that the advocates of evolution are not well posted on the latest Biblical research; they apparently read only one side of the question at issue. Dr. R. R. Franke cleared this matter up some time ago (see this journal for August-September, p. 441). He showed that the Hebrew word for corner in Isa. 11:12 is *kanaph*, "meaning a remote or distant place, quarter or location"; whereas the Hebrew word *pen* is the proper word for an angle. The evolutionists ought to inform themselves on questions of Biblical scholarship.

And actually our scientist repeats the old infidel claim that the Bible teaches that the sky is "a sold firmament inlaid with stars." Evidently, he does not know that the Hebrew word *rakia* means an "expanse," not a solid dome, and that scholars who are posted tell us that it is a better word for the space above and around us than is our English word "atmosphere." In theological science these are rudimentary matters.

Let us now test some of our scientist's statements when he begins to tell us what evolution is (Chapter II): "It concerns itself with the infinitely great and the infinitely small." Observe his loose way of using the term "infinitely." If a thing is "infinitely great," how can it evolve? Only finite things can do that. Moreover, there cannot be the "infinitely small." For that would mean that you could go on forever subdividing the atoms of matter. What our author meant to say was, the *very* great and the *very* small. Scientists should not use exaggeration.

Here is another error (same page, 15): The conditions today "are the product of a series of orderly changes begun in the infinitely remote past." But they could not have done that, for "the infinitely remote past" must mean eternity, and eternity had no beginning. Moreover, if evolution has been going on throughout eternity, the cosmos ought to have reached its present stage long ago, for it had eternity in which to do its work. Is this loose use of terms a mark of loose thinking?

On the same page he calls evolution a "philosophy." We thought it was held to be a "science," established on scientific grounds. He says that it is "the philosophy of a changing universe as opposed to that of a universe at a standstill." Who holds the latter view? We orthodox Christian holds that the universe is "at a standstill." So here again our evolutionist is bombarding a man of straw, mistaking it for a real man of flesh and blood.

We would inquire whether such statements as the following are based on scientific knowledge or are only matters of speculation: "All matter is merely a state of relative or temporary equilibrium of energy units. All is energy; all is motion of the most intense sort. If there is nothing but energy, motion and trans-

formation; how could we expect the universe to be at a standstill, as the creationists claim?"

This is poor philosophy and no science at all. It is mere dogmatism, and out-dogmatizes all the old dogmatists of the medieval ages. Who has settled the question that what we call matter is nothing but centers of energy? The chemists and physicists surely have not. And, besides, if there is really nothing, how could it exhibit energy? Can nothing be endued with force, motion and transformation? Does not Dr. Newman know that there must be "the thing in itself," the *noumenon,* or there could be no *phenomenon? Ex nihilo nihil fit.*

Where is the creationist who says that the universe is "at a standstill"? We challenge Dr. Newman to canvass the whole world and find just one! The creationist studies the Bible and reads Christ's saying: "My Father worketh hitherto, and I work." And why cannot the creationist look out upon the world of nature and see its motions and changes? He believes that God created all entities and endowed them with the power of motion, change and development; only he does not believe that animals are now being changed into folks or that they ever were so transformed. The creationist surely can see for himself that the lily bulb will change into a beautiful flower; that the peach seed will develop into luscious fruit; that the egg will grow into a chick; that a fertilized human ovum will become a human personality. He can also see that variation occurs among individuals of the same species; for if it did not, how could we ever distinguish one individual from another? But he also sees fixism in each distinct species and recognizes the beneficence of such an economy; else nature would be utterly unreliable. Suppose, for example, animals were constantly evolving by slow processes into human beings—it would be uncanny, fearsome, ogreish.

Here is another statement that lacks verity: "For evolution means no more than orderly change" (p. 16). Not so; evolution means much more; it means change according to one particular method and no other—change by which one thing develops into something unlike itself in kind or species. The doctrine of creation also implies orderly change. For example, the egg is changed by incubation into a fowl; we see that every day; but we never see the anomalous and disorderly transformation of reptiles into birds. That would break the uniformity of nature's processes as we know them.

"Evolution is not a creed or a doctrine," our protagonist avers. Why? Because, he says, "if a better explanation of things were found, it (evolution) would be abandoned." Yes, but this author asserts over and over again that evolution has been thoroughly established; that all people not sodden in ignorance accept it. That is not merely a doctrine; it is a dogma, in the bad sense of the term. This is Professor Newman's attitude: "If a better explanation than evolution were found, I would give it up—but I defy you to find a better explanation!" Yet we venture to add that special creations at the crucial points in the process is by far the better explanation, because it is wholly adequate to account for the entrance of something new, as well as for its development after it has been created and endued with the needed potentialities.

Note this (p. 20): "It is deeply to be regretted that the enemies of science have tried to convince their hearers that science and religion are irreconcilable."

This is utterly wrong. The people to whom Dr. Newman refers are not "the enemies of science." Again and again they have declared their love for science and have asserted that the God of the Bible is also the God of nature. But they want true science, not the unverified theories of men. Neither do they think that true science and true religion are opposed to each other. Read any of their books and you will find them saying over again and again that true religion and true science walk together hand in hand. The real point at issue is this: *Is evolution real science?*

Many of this author's errors and misunderstandings (they occur on almost every page) must be passed over. On pages 22-26 he enters the field of Biblical criticism and, as is always the case with evolutionists, he politely bows the Bible aside when it fails to agree with his theory and accepts the rationalistic view of the formation of the Bible from many merely human sources. He quotes Dr. W. W. Keen, who, as we have shown in these columns, is no authority on Biblical criticism or the science of theology. Both Drs. Keen and Newman are convicted out of their own mouths that the religion which they think harmonizes with evolution is not the Christian religion, but a religion of their own manufacturing. They should remember that there is a vast difference between mere natural theism and the theism of the Word of God. Moreover, their views of the Bible are the mere echoes of the old documentary theory of the composition of the Bible. It has been riddled many times by orthodox Christian scholars.

By this time practically everybody knows that the evolutionists now teach man's descent

from animals lower in the scale than the monkeys and apes, and not from those simian tribes themselves. So our author wasted time and effort in repeating the statement. Once for all, let it be known that anti-evolutionists know the position of their opponents on this point. They should not reiterate facts that belong to the primer stage of this discussion. Yet our professor repeats it in this year of 1926, *Anno Domini*, month of March.

Amid the many weak points in our scientist's arguments, it is difficult to choose the most important. One pages 32-37 he tries to blur the distinction between species. He says that man "has actually created a large number of new *kinds* of animals and plants." This is a mistake; not new *kinds*, but new *varieties*, which always stay within the species. "Think of all the different kinds of cattle, sheep, swine, grains, melons, fruits, flowers, that man has produced by co-operating with nature." Yes, but always by breeding cattle with cattle, sheep with sheep, swine with swine, etc. Neither man nor nature, as far as scientific observation has gone, has ever been able to interbreed cows with sheep, or sheep with swine.

Our author says that there is much more difference between the skeletons of a bulldog and a greyhound than between the skeletons of a wolf and a fox; yet, he says, the various dogs have all come from a common canine ancestry. Just so! But neither man nor nature has ever gotten a fox and a dog to mate. If men will exercise discrimination, which scientists ought to be able to do, they will see that everywhere nature has drawn a sharp line between distinct species. That was the reason why the first man in the Garden of Eden could not find a proper helpmate among the animals that passed before him. It was the very lesson that God wanted to teach him—namely, that he belonged to a genus all his own. Therefore, instead of leading an animal up to Adam and offering it as a helpmate, God fashioned another rational being in his own image from the seminal being of the first man and presented her to him as a kindred spirit of the same human genus. The Bible gives the best scientific explanation in this case.

According to our author, when the facts of classification, comparative anatomy, embryology, blood tests, etc., are viewed in any other way than through evolutionary spectacles, "they are thrown into the utmost confusion."

We cannot see why. If God created the various species, He surely would have made them in an orderly way. He would not have thrown things round helter-skelter. There would have been unity in His creation, for He made a cosmos, not a chaos. The Bible itself says that "God is not a God of confusion, but of peace" (1 Cor. 14:33). In the very act of creation God established a concordat and a *modus vivendi* among all the various realms of existence, organic and inorganic, plants, animals and man. The best explanation of the unity, design and order of the cosmos is the doctrine of creation by the God of monotheism.

The following quotation is little short of amazing (p. 47): "There is no rival hypothesis in sight; for the creation theory cannot seriously be considered as a true rival, since it fails to accord with any of the facts, and can neither explain nor rationalize anything."

Why not? Just think it over. Do we not see species reproducing "after their kind" everywhere? Is not that in accord with the facts? If God created each species to procreate in that way, does not that view explain and rationalize the facts as we know them? Surely, surely.

In spite of this scientist's assertion that species cannot be clearly distinguished, and that the term is rather a formula for the convenience of the taxonomist, he contradicts it all on page 49, where, in arguing on another point, he says:

"When we breed a certain kind of fowl, we expect to get offspring like the parents; when we plant a given kind of grain, we expect a harvest of the same kind of grain; when sparrows hatch out young, we expect nothing but sparrows of the same kind as the parents. If anything else should happen than what we expect, then we would call it a freak of nature, a sport, a miracle."

Thus suddenly, when it suits his purpose, he turns into a sturdy advocate of fixism in species. But when he tries to use this fact to prove that closely related species may have been derived from a common stock, he is running over, as is his wont, into the mistland of speculation. Before we can follow him, we must see a song sparrow mating with a vesper sparrow, or a chipping sparrow, which no one has ever seen or no one ever expects to see.

In the rest of his book our author repeats the arguments for evolution with which we are so familiar—those from comparative anatomy, physical homologies, blood tests, embryology, paleontology, geographic distribution, and genetics. They have been dealt with so often in these columns that it is a pity to take enough space even to mention them. It would be wrong to ask our readers to plow over this sterile soil again. Just a few words respecting

vestigial structures. Quoting Wiedersheim approvingly, Dr. Newman says, "There are no less than 180 vestigial structures in man's body, enough to qualify him as a walking museum of antiquities." Regarding this, we want to make a scientific suggestion. Suppose that someone were to try to remove those 180 "leftovers," what would happen to the human body? It would certainly be cut to pieces, and could not survive. This proves that those parts are necessary to the integrity of the human body, and are not useless vestiges. Think once again: according to evolution, useless organs disappear through lack of use. Not one of the so-called "animal relics" shows any tendency to disappear, or even to grow any less; and this proves again that they are of service, or they would not persist.

We have followed our author through all his winding arguments, and find that everywhere are found the *non sequitur*, the overbroad generalization, begging the question, and arguing in a circle. The doctrine of creation stands unaffected. It accounts for the order, progress and unity of the cosmos a thousand times better than do an incredibly small number of chance *variations*, all of them so tiny and insignificant as to make observation of them impossible, and thus leave men to fall back on the uncertainties of conjecture.—*L. S. K.*

Russia Contributes an Important Volume

Reviewed by Rev. E. W. Hammer, Lynbrook, New York

THE title of the book here reviewed is, "Between Two Worlds." It is written by Eugene Nikolojewitsch Passiljanin. It is translated into the German by Rev. Dr. Max Ranft; published by Buchhandlung Klein, Leipzig, Germany (1926). Pp. 244; price, paper, 6:50 marks.

This book is a German translation from the Russian original. Coming into the hands of the reviewer at this time, the book has a very special interest. In the last few days a new impetus has arisen in Russia's religious life. However the Soviet government may be denounced, it is perfectly clear from the occurences during these latter days that even the attitude of the "Reds" toward the religious life of the people has undergone a modification. As reported by the press, the really religious people are no longer offended by Soviet rulers.

The Greek Orthodox Church is casting loose from its Byzantine moorings. Alexander Voedensky, Metropolitan of Moscow, is the leader of the new reform movement. This young man of thirty-six years is heralded as the Luther of Russia. Associated with him is the octogenarian Metropolitan, Benjamin of Leningrad. While the reforms are patterned somewhat after the religious life of Western Christianity, Voedensky states that it is impossible at the present time to introduce such drastic reforms as Luther did in the sixteenth century, because the Russian peasantry is not on the same intellectual plane as the German peasants of Luther's day.

When the split occurred in the Russian Church in 1923, 15,000 of the 40,000 churches sided with the Living Church under Voedensky's leadership. Two-thirds of that number, viz., 10,000, remained faithful to the Tikhon faction. "The remaining 15,000 are for the greater part padlocked."

These facts are presented merely to prove the familiar truth that the religious life, habits, customs and trend of thought which have been ingrained in a nation for a thousand years cannot suddenly be uprooted and its traces wiped out overnight. Changes may take place in the course of time. Greek Catholic Christianity may ultimately be forced to permit an evangelical atmosphere to enter into its being. But, as Voedenksy has pointed out, Sovietism cannot dispense with Christianity.

The Russian soul has projected itself into the soul life of Western Christianity. Men like Gogal, Dostojewski and Tolstoi are perhaps most familiar as representatives of Russian thought. The Russian revolution and its consequences and Bolshevism have deepened the interest in this northern country. That which has buoyed the Russian soul over many vicissitudes is its religiousness as it finds expression in Eastern Christianity, determines the whole intellectual life of Russia both positively and negatively. That the Orthodox Russian Church still exists despite Bolshevism is due to the new life, the new impulse, the new power and increased profundity as a result of the persecutions.

In view of the above, Eastern Christianity is all the more fascinating. We do not gain a perfect insight into the spiritual tenure of the Russian people by studying works of art or the scientific works of their religious philosophers. These have imbibed and have been influenced by the Western current of thought. The true portrayal of Russian religious life is given in such simple, unadorned, direct testimonies as are contained in Passiljanin's "Between Two Worlds," now under review. His essays at first appear like sermonettes. But they are not. The author simply reveals the deepest thoughts in his heart. He does not belong to the clergy. He is a layman, nurtured in the faith of "Mother Church," an author greatly beloved among the church folk. At the present time he is living in Siberia, unknown by others, perhaps in exile. His book gives expression to his religious feelings. There is an unmistakable genuineness in his writings. He is deeply pious. The Spirit of God pervades his being. Jesus Christ is a real living Saviour to him. The redemption wrought by Christ is the immediate hope of his life. A living relation to this Christ is the essence of his existence. Christ is his all in all, the center of his life. It would be hard to duplicate this deeply spiritual strain, quite evangelical, too, in the lives of a good many western Christians, even though they hold ranking positions in the church.

As a Greek Catholic, Passiljanin also meditates on those things which are quite foreign to the western evangelical mind. He speaks of the Russian saints with an undue emphasis on saint veneration. We can understand his appreciation of men who have separated themselves from the world, living as monks and as hermits in an endeavor to draw closer to God and to establish the closest communion with God possible.

But we lay no stock in their relics, nor is their counsel necessarily divine. Saintly men there are even in the world of active, intense living. They are not, therefore, on a different plane from other mortals. Saints, after all, are forgiven and believing sinners with no power of mediation between Christ and the sinner. Thus and in other instances Passiljanin's Eastern Christianity differs from ours at various points. Still, even here his simplicity and sincerity are highly impressive.

"Between Two Worlds" is really a beacon light at the border of both worlds, directing the hearts of men from the present to the next world under the pilotage of Jesus Christ. Let the western Christian who reads this book pass over the earmarks of Greek Catholicism, and he will have a book of truly inspirational meditations and of a devotional character fundamentally evangelical. It will deepen the reader's spiritual life.

Reviews of Recent Books

Cosmic Evolution: Outlines of Cosmic Idealism. By John Elof Boodin, Ph.D., Professor of Philosophy, Carleton, College, Northfield, Minn. The Macmillan Company, New York. $3.50.

The value of a profound, speculative and somewhat abstractly written treatise like this is negative rather than positive. What we mean is this: It proves clearly that the materialistic and mechanistic philosophy of the day is inadequate to account for the universe and all its varied phenomena, and especially those of the highest qualitative order. For men to say that there is nothing but matter and force in the universe, nothing but mechanics, is simply to prove that they belong to the class who are unable to see and appreciate the higher values. Over and over, does our author show that there is something vastly more in our cosmos than mere blind energy and insensate matter. We think he proves his proposition beyond a peradventure. In this respect he has the ability to see things in their synthetic wholeness.

But when he comes to formulate his own philosophy, does he step out into a definite field of thought? We fear he does not. First, he takes the theory of evolution for granted—that is, that all things have evolved from the cruder to the more refined, from the simpler to the more complex, from the primordial cell to the multiplication of species, from the animal to man. It all came about by this gradual, time-consuming process.

Now, we would ask whether that theory has been so well established scientifically as to warrant building a whole philosophy of the universe upon it. All one needs to do is read the works of those two scientists, Louis Tenchard More and George B. O'Toole, to be convinced that evolution sadly lacks scientific demonstration.

But even at that, our author is not a consistent evolutionist. At every point at which something new is introduced into the "cosmic process" he denies categorically that it could

have come about by means of resident forces (the only method that can properly be called evolution), and denominates it a "creative" process. But if it is creation, it cannot be evolution—at least, not evolution in the scientific sense of the term. It must be admitted that our author has a strange idea of evolution. The new entity or energy introduced does not evolve by means of forces resident in the thing itself, but by means of the influence of the whole cosmos, which seems to be endowed with some sort of "creative" power. There is a "Genius" in the universe which steps in at every crucial point, meets the emergency, and creates the new thing *de novo*. But that is creationism, not evolutionism. If the author would take the next logical step, he might join the creationists' camp without doing any violence to his scientific convictions.

But the trouble is, he will not take that logical step, for nowhere does he clearly treat the creative Genius in the universe as a Person. That Genius seems to be more of an *It* than a *He*. Whatever it is, it is labelled Cosmic Evolution rather than God. We know that to be the true interpretation of the author's position, because nowhere will he permit of a dualism of mind and matter, of God and the universe. He calls animals and men "minded organisms," but the mind of man is never treated as an entity transcendant to the matter composing his brain. In spite of denials, we cannot help feeling that Dr. Boodin is a monist. Many of his expressions relative to the Genius of the universe have the pantheistic note. To say that there is a supernatural realm is to imagine a "ghost world," he avers. His last chapter on "Cosmic Religion" is rhapsody, not reality. Mother Earth never "awakes" in the way here described. Mother Earth of herself never sang such a song as our author ascribes to her. The closing sentences of the book leave matters high in the air and enshrouded in mist. The Bible, with its personal, all-wise, all-powerful, benignant, creative God, will set the philosopher right and give him a definite conception of the cosmic processes.

Refuge and Strength. Compiled and Edited by Otto Mees, D.D., President of Capital University. The Lutheran Book Concern, Columbus, Ohio. $1.00.

This is indeed a book of good counsel, such as young people in our high schools and colleges ought to have. It consists of seven-minute talks which were given at the daily chapel services of Capital University (Lutheran), Columbus, Ohio, by the president and the various members of the faculty. The underlying principle of the talks is stated by the compiler in his preface: "The poorest service which a school can render its students is to crush or undermine the faith which they have learned at mother's knee and which was fixed in them through instruction in early youth." The motto of this excellent school is, "While intellectual growth is fostered, spiritual development must not be neglected." The essays in this book bear out this spirit. It is wonderful how much a good speaker can say in seven minutes. Throughout the optimistic and cheerful note is sounded. The Christian religion being dominant in the hearts of all the professors, they could not help giving forth in all their talks "the joyful sound." No religion of gloom here. If the students of Capital University live up to the rich counsel received at their devotional convocations, there is no need to fear that they will not be useful citizens of the country and effective members of the kingdom of God.

Through Science to God. By Floyd L. Darrow. The Bobbs-Merrill Company, Indianapolis, Ind. $2.50.

It is not necessary to read far into this book to take its measurement. It is an attempt to clarify the confused thought of the times regarding the so-called "conflict between science and religion." But it fails utterly of its purpose, simply because it is servilely committed to the theory of evolution and is one-sided and *ex parte* in its treatment of the subject and of the parties engaged in the controversy. That is not the way to bring concord into the scientific and theological worlds. Moreover, the author follows the well-worn method of the evolutionists and Modernists of patronizingly setting the Bible aside when it fails to agree with evolution. And that procedure simply adds to the confusion.

All you need to do is to read a few lines of his "Introduction," and you are able to gauge the author's caliber and catch his spirit; for this is the way he breaks out: "The notion that the divine revelations of the eternal truths of the universe ever ceased is utterly false. That God revealed all that is to be known about the origin and development of the universe to infant peoples at the dawn of history, is an idea so absurd that we stand amazed at its credence by any in this marvelous age of super-science."

Is such language likely to bring about conciliation and good will? Who advocates such an absurd idea as the author here holds up to scorn? No one. We doubt whether there is a single Christian person of general intelligence who does not believe that God is always revealing Himself in His books of nature and reason

as well is in the Bible. The Bible itself teaches that God may be partly known by His works.

Nor does anybody hold that God revealed all that is to be known about the origin and development of the universe in the first few chapters of the Bible. We wish to say to Mr. Darrow that he has totally misapprehended the position of orthodox Christians. In the Bible God revealed such things about the origin of the cosmos as are essential to human welfare and as people could not know by their own wisdom, and then purposely left many unrevealed things for men to find out for themselves. And all Christians hold to that truth.

The Truth About Evolution. By William Schoeler. The Lutheran Book Concern, 55-59 East Main Street, Columbus, Ohio. 75 cents.

Let us now seek relief by turning to a book that is soberly written, without any rhetorical flights or literary rhapsodies; that is searchingly logical and analytical; that deals with solid facts and not with far-fetched speculations. Yet it is published by a religious firm and written by a Lutheran minister. It is so comfortable to get back on *terra firma*. At the very start Mr. Schoeler, without wasting words, plunges into the scientific phases of his subject. With keen insight, he sifts several statements of Osborn and Conklin, and shows that they are based on conjecture, not on scientifically established data. See how fundamental he is in his method. The first chapter after the introduction deals with the problem of "The Origin of the Universe." It shows that the universe cannot be eternal from the very nature of its structure; therefore, it must have been created. Thus God must come in at the very start. Then our author treats of the origin of life, and proves that evolution cannot account for it. Hence God is needed again. A chapter that displays real acumen is the one dealing with the origin of species. The various evolutionary theories are put into the crucible and thoroughly tested. The climacteric chapter is the one which dicsusses the origin of man. Here all the crucial facts are taken into consideration. While homologies and analogies between man's body and the bodies of animals are capably treated, Mr. Schoeler shows that man's higher nature, his mind, his soul, is far more important, and differentiates man generically from the brute beings below him. Mr. Schoeler has the acumen to see that if God desired man to live in the midst of his natural milieu, He had to fashion him physically in some respects on the same pattern as the other creatures of the cosmos.

The book is written in a terse and interesting way. With only one slight interruption, we read it through at a sitting. It is a small book, but every sentence counts. There is no verbosity, no strained effort at "fine writing." We prefer the solid, direct, logical method of the Lutheran preacher to the prolix and fustian style of the professional scientists, Newman and Darrow.

The Gospel of Evolution. By J. Arthur Thomson, M.A.,LL.D. G. P. Putnam's Sons, New York and London. $2.00.

Recently there has been quite a copious shower of books on the side of evolution; indeed, it has been almost a cloudburst. Whatever may be thought of our policy in noticing these books, no one can say that we have been afraid to read them or to let our readers know that they have been issued. That surely is the fair and open way. Our conviction is that, if people will read both sides of the question, they will be convinced that there is a wide gulf between evolution and real science, and will know why.

Well, Dr. Thomson has come out with another book on his favorite theory, which has evidently become an obsession with him. We are glad to note that he always writes in a kindly spirit, and has a desire to be fair. He can hardly be said to be polemical, for he seldom pays any attention to the objections that have been urged against evolution, but simply keeps on repeating the usual arguments, with now and then the addition of something that has an element of novelty. But he never abuses anybody; he simply ignores objectors.

Although Dr. Thomson calls his book "The Gospel of Evolution," by far its major part is made up of arguments for evolution. Only the last chapter (32 pages out of the 224) is devoted to an exposition of "the *gospel* of evolution." And what a travesty it is on the real gospel! What are its chief elements? It is hard to pick them out, for even the last chapter presents more in the way of argument and assertion than in the way of "good news." However, as far as we can glean from his discussion, his "gospel" consists of these elements: evolution gives us unity in nature; it exhibits the "web of life"; it means progress from worm to man through vast milleniums—and this "has a magnificence that cannot be exaggerated;" the whole process ends in man as its crown or apex. That is all we can make out of the "gospel" of evolution.

Now, think it through, kindly reader. Is not this a poor gospel compared with the real gospel, the gospel of Jesus Christ? What a

pitiful outcome for a labored and gory *regime* through millions on millions of years! The gospel of Christ means the good news of pardon of sins. There is not a word about God's forgiveness in all these 224 pages. The gospel of Christ gives us peace with God, the Ultimate Personality. There is not a breath about such an experience in this book. The gospel of Christ is good news about the assurance of a future life of blessedness and purity in fellowship with God and "the spirits of just men made perfect." There is not a syllable about such a glorious consummation in this so-called "gospel of evolution." Thus our kindly evolutionist has made a serious mistake in his use of the sacred word "gospel."

The Biblical Story of Creation. By Giorgio Bartoli, Ph.D., Sc.D.,D.D. The Sunday School Times Company, Philadelphia, Pa. $1.25.

Several views regarding the method of creation are current even among evangelical scholars. One of them is that the whole creation was made good and happy, and so continued until the sin of Adam and Eve. Then a blight fell upon the natural world, as is taught in the second chapter of Genesis. The Great Catastrophe that destroyed the earth and produced the fossil remains now found in its bosom is to be identified with the Noachian deluge or some other casualty. This is the view to which the present writer is inclined, as will be seen in his work entitled, "The Problem of Origins," Chapter III. Professor George McCready Price also upholds this view.

Another view which is held by believers who are just as evangelical is that Gen. 1:2, "And the earth was waste and void" (*tohu vabohu*), means chaos, and was brought about by the fall of the angels. The fossils of the earth are the remains of this primeval status and catastrophe.

Dr. Bartoli upholds the second of these views. He presents his arguments with cogency. If his interpretation is correct, it harmonizes the established facts of geology and paleontology in a most happy way. Of course, it will not agree with the evolution theory, but Dr. Bartoli has gone over the whole ground as a scientist, and comes out with the conviction that evolution, so far from being proved, has many counts against it, and they from the scientific viewpoint even more than from the Biblical viewpoint.

It will be interesting to know something about this writer. He is entirely competent to pronounce judgment upon both the scientific and the theological phases of his thesis. His numerous academic titles indicate that he has gone over a wide field of research, and thus does not try to formulate a world-view from partial data, as the evolutionists usually do. He is one of the outstanding scientific men of Italy. He was trained in several universities, and has taught chemistry, geology, physics and kindred sciences in prominent universities of Europe and Asia. He is also a mining engineer. Having spent many years in the East, he is thoroughly acquainted with Oriental languages, history and tradition. He has made a first-hand study of the Bible, and is convinced through his studies that it is the veritable Word of God. We believe that God has raised him up for "such a time as this." All evangelical believers are urged to read the book. Modernists and evolutionists are hereby challenged to show their heroism and open-mindedness and read this book. That will be much braver, and much more ethical and scholarly, too, than to ignore books that do not agree with their views.

Moments with God. By Walter E. Schuette, D. D. The Lutheran Book Concern, Columbus, Ohio. 75 cents.

In these days of hurry and bustle the prayer life should not be neglected. Too many of us feel that we are too busy to spend much time in prayer. We reverse Luther's conception, for he said that the busier he was, the more time he needed for communion with God. This beautiful and convenient manual is well adapted to lead one into the upper room of true devotion. The prayers here printed bear one into the very heart of the divine fellowship. They are truly evangelical prayers, always in the name of Jesus, always recognizing Him and His atoning work as the only basis and hope of salvation. You cannot read—better, pray—one of these prayers every day without growing in spiritual power, grace and love. For each day of the year you will find here a Bible selection, a Bible text and a fervent prayer. The book might well be used for family devotions, as many of the prayers deal with the life in the home, and supplicate the divine blessing upon it. The prayers have the following elements: truly devotional and reverent, the solemn forms of language being used; full of Biblical truth; relevant to every-day needs; a vein of original thought which lifts them out of the commonplace.

Essays on Evolution. By Professor Theodore Graebner. Concordia Publishing House, St. Louis, Mo. 75 cents.

This is almost overwhelming—another book on evolution! Ah! but it is a good one. It is written by a man who has thought deeply

and investigated widely in the realm of physical science, and who is acquainted with the principles of logic and philosophy as well. In reading his book we are struck with wonder at the extent of his knowledge. He has read largely on both sides of the mooted question, and hence is capable of drawing and appraising the proper inductions. The trouble with the evolutionists is that, as a rule, they have confined all their thinking and investigating to one side of the problem, and usually the purely physical side, and hence they cannot help giving an *ex parte* judgment.

This book is not made up of asseverations. The author makes some vigorous statements, as the subject demands, but he always backs them with an appeal to scientific facts and the requirements of sound reasoning. He comes to real grips with the evolutionists. He quotes directly from their works, and does not cite second-hand authorities. Taking the advocates of this theory at their own words, he shows how faulty and weak are their conclusions. Again and again, he finds them guilty of many logical fallacies. They so often mistake their own speculations for *bona fide* proofs. They constantly assume their premises to be true, even though they are not based on established facts.

Few books have been published which present such an array of data against the evolution hypothesis. Our author challenges the theory at every strategic point. He quotes copiously from the scientists to show how the best of them express themselves with great modesty as to the proofs of evolution. The differences among the scientists regarding the origin of life, species and man are exhibited with telling force. It is to be hoped that the devotees of evolution will read this book. If they should read it with attention and an open mind, no longer would we have the amazing spectacle of a lot of men wanting to *force* the teaching of mere theories upon the youth of our free Republic.

The Bible and Modern Science. By Major L. Merson Davies, R.A.,F.G.S. The Fraser Town Book Depot, Bangalore, India. May be ordered through The Lutheran Literary Board, Burlington, Iowa.

It is gratifying to note that many scholarly laymen, some of them experts in various branches of natural science, are coming to the defense of the Bible. Major Davies is a geologist, and he has done much original work in his field. He is a Fellow of the Geological Society, a place to which he was elected on account of his original contributions to the science of geology, especially among the Tertiary beds of India. He has also investigated widely in other scientific fields, and seems to have read almost everything that is worth while on the subject of evolution and its relation to science and the Bible. Such a wealth of information on these matters is rare and valuable. Here are numerous quotations from outstanding scientists which make it plain that evolution is not an established fact, but a very shaky theory. And our author's quotations are from modern scientists as well as from those of a previous generation. We do not know a book that brings a greater array of scientific data against evolution. His little book, which is a real *multum in parvo,* is a most valuable Christian apologetic.

Evolution and Creation. By Sir Oliver Lodge, F.R.S. George H. Doran Company, New York. $2.00.

It may seem ungracious, almost disrespectful, to dismiss a work by so renowned a scientist with a few sentences, but we must not weary our readers with needless repetitions. This work has much value for its theistic arguments. The author advances nothing especially new along this line; but he does show, by the old arguments from design and adequacy, that the mechanistic view of the universe is insufficient to account for any of its phenomena, to say nothing of those of the highest and noblest character. For the most part, Sir Oliver carries on a kindly polemic, although in several places he makes charges of "prejudice" and "ignorance."

We aim simply to give his position. He decides against the doctrine of the infallible inspiration of the Bible. He thinks that all great and good men have been inspired, but none of them infallibly. The early chapters of the Bible are "poetry," and need not be literally interpreted. Thus you can accept what you please and reject the rest. The one great truth is that the universe is the product of Mind; its very atoms prove that.

The author practically identifies creation and evolution—which is surely a strange confusion of thought. He says that "evolution represents the method of creation—the method, that is, by which things change and improve and come into existence." But creation and evolution cannot be merged in that way. Creation is the term used for bringing a new entity into existence—something that had no prior existence. Evolution can create nothing even if it is used only in the sense of development.

Sir Oliver also holds that creation is still going on: "it is a continuous process" (p. 101). Not so; we do not know that God is today creating anything *ex nihilo*.

There are many excellent statements in this book; but its fundamental error is the merging of the terms, creation and evolution. Things that are different cannot be identified. After reading it as sympathetically as possible, we cannot help feeling how much more adequate are the Biblical cosmology and cosmogony, as far as they go, than are the speculations of men. And think of such a statement as this from one of the world's best known scientists (p. 102): "The opposition to evolution is stagnation, which would mean the abandonment of hope." Not so, not so; the opponents of this fad are all fervent believers of the Bible, which assures us that "hope maketh not ashamed"; that "we are saved by hope"; that we have "hope as an anchor to the soul"; that "he that hath this hope in him purifieth himself even as He (Christ) is pure."

The Unity of Faith and Knowledge. By John A.W. Haas, D.D., President of Muhlenberg College. The Macmillan Company, New York. $2.00.

Well may it be said that Dr. Haas sounds the depths in this timely and valuable book. He has both the scientific and the philosophical cast of mind. Never superficial, sometimes he is so profound as to be somewhat difficult to follow. At the same time he is deeply religious. We do not believe that he would accept anything on mere authority. What he believes must be attested by experience and reason. The gist of his book is that there is no schism between faith and knowledge; that true faith does not discredit true knowledge, and that true knowledge does not cancel true faith. In other words, the two may establish between them a concordat and a *modus vivendi*.

The book has so many good things in it that we wish we could command unlimited space to comment upon it; but that is impossible. In the first chapter, our author draws a fine distinction between science and philosophy, and shows that the thoughtful mind, while building on the data of science, cannot help forming a world-view or philosophy by which the unifying principle is found and an adequate basis for all phenomena is laid. So philosophy must work with science and science with philosophy, but each must have a care that it does not confuse the issue.

Dr. Haas takes up the various problems of science and philosophy, and analyzes them with much depth and penetration. In dealing with the problems of nature, he discusses the primary questions of space, time, quality and quantity; then the mechanics of matter, its elements (physics and chemistry), the geological record, and the lift of life or biology. In all these matters he finds that the only adequate explanation of all the varied phenomena is personalism in philosophy, which means theism in religion. Moving up into the higher realms, no less factual and empirical, he discusses mind, personality, society, language, education, the test of truth, the reality of the good and the beautiful, and in all these, as he shows in his conclusion, there is "the demand for Deity." Nothing else and nothing less will adequately explain everything. After making the whole survey, he arrives "at the conclusion that the personal God is the key" to it all.

The great value of this profound work is that it completely overturns the materialistic and mechanistic philosophy of the day, and does this by a rigid examination of the data of science itself. It is stronger for general theism than for Christian theism, although the author's pronouncement in favor of the latter is firm and unmistakable.

We have one criticism, which is offered in all kindness. Our author plays fast and loose with the theory of evolution. You cannot tell just what his attitude is. In Chapters IV and V he cites facts that seem to nullify evolution, or at least convey the impression that it is far from being proved; but then, on page 235, he states "that the path of evolution in religion has been toward theistic faith and a personal God."

The Bible teaches plainly that the first conception of God in human history was that of monotheism (Genesis I and II). St. Luke traces the genealogy of Christ back to Adam, whom he calls "the son of God." And there are no verified facts of science or legitimate inferences of philosophy that invalidate the Biblical doctrine. As Drs. Fairbairn and Orr declared a good many years ago, while they were so earnestly defending the Christian system, not a single instance has ever been brought forward of a tribe or nation advancing from fetichism and animism through polytheism up to monotheism by means of resident forces (see Orr's "The Christian View of God and the World," p. 409, and Fairbairn's "Studies in the Philosophy of Religion," p. 12).

The Truth About Mormonism. By James H. Snowden, D.D., Professor of Systematic Theology, Western Theological Seminary. George H. Doran Company, New York. $2.50 net.

In 1927 will occur the centenary of the beginning of the Mormon Church. To be specific, it will then be one hundred years since Joseph Smith "brought home in a pillowcase the purported gold plates of the Book of Mormon." Dr. Snowden's enlightening book, therefore, comes at an opportune time. In this volume of 369 octavo pages he recites the history of Mormonism from its humble beginning, through all its checkered career to its present position of wealth and power. It makes a thrilling story. The author has tried to be fair. While he does not become an apologist for the Mormon faith, and while he has gone over the field in the most critical spirit, yet he has tried to see the good points in this strange religious cult. To our mind, he has succeeded. No doubt he feels more sympathy for the Mormon people and some of their leaders than many other people will allow; and yet we believe his book should be read with the judicial spirit, which is always ready to find truth and virtue wherever they appear.

Evolution in the Balances. By Frank E. Allen. Fleming H. Revell Company, New York, Chicago, London, Edinburgh. $1.50.

In more ways than one this is an unusual work. The author has marched right into the camp of the militant evolutionists, and has attacked their citadel with the crushing artillery of scientific facts and legitimate inductions. He does not follow the example of the evolutionists themselves, who ignore their opponents, but cites their own works, giving authors' names, titles of books and pages. He is willing to have the readers check up his references and quotations to see whether they are correct or not. Why do evolutionists follow the opposite course? Are they afraid to mention the books of the anti-evolutionists lest they might advertise them? Or do they never read them? Well, Mr. Allen is not afraid to let people read both sides of the question.

All the leading so-called "proofs" of evolution are canvassed by our author; and he does his work well. He commands a clear and terse style, which makes his book readable. He uses no ambiguous words or phrases. His book has had the advantage of a thorough examination by a competent scientist, Professor Frank Allen, MA.,Ph.D.,LL.D.,F.R.S.C. (no relative of the author), head of the department of physics in the University of Manitoba, Winnipeg, who gives it his approval.

Among the strong chapters of the book are those entitled "Human Fossils," "Reading the Old Stone Book," "The Testimony of the Mammoths," and "Dinosaurs, Fishes and Invertebrates," But the gem chapter is "How to Account for the Fossils." In this chapter Mr. Allen presents thirty-two reasons showing why what is known as "the new catastrophism" will account for the numerous facts regarding fossils and other data of geology. It is a remarkable array of arguments. Will the evolutionists read this book and ponder over it?

Did Paul Know of the Virgin Birth? An Historical Study. By Bishop Richard J. Cooke, D.D.,L.H.D. The Macmillan Company, New York. $1.50.

Of the numerous books and brochures treating of the virgin birth of Christ, this is surely one of the most satisfactory. There are a few items (pp. 7, 85, 54, 114) to which we could not subscribe. The statements about evolution and early myths on page 54 seriously weaken Bishop Cooke's argument as an evangelical apologetic. Otherwise, the book is a cogent one, and can be placed side by side with the works of Orr, Sweet, Thorburn and Knowling on the virgin birth of Christ.

Our author says that his sole thesis is, "Did Paul Know of the Virgin Birth?" He certainly makes good his central position. Those who hold the opposite view are pushed into an absurd position by argument piled upon argument. Our author shows that the primitive church must have known of the birth of Christ, because the doctrine can be traced historically back to that date. Paul also was closely associated with the other apostles, with Mary the mother of Jesus, with our Lord's brothers, and with Luke, who describes so minutely the miraculous conception of Christ by the Holy Ghost. What a strange thing it would have been if Paul had not known the birth story of Christ! Here Bishop Cooke's arguments are irresistible.

He also shows in a very satisfactory way why the virgin birth was kept secret, or practically so, until Christ had risen from the dead and had poured forth the Holy Spirit on the Church, thus fully establishing His Deity; for only then could the doctrine of His miraculous conception be understood. Dr. Cooke is also quite successful, we think, in showing why Paul, dealing with the particular class of people he did, refrained from mentioning the doctrine. When we read his doctrinal discussions, meant for practical purposes, we can see that insistence on the virgin birth would not have fitted relevantly into them, and might even have done

harm among the Gentile disciples until their faith and experience were well established.

While our author makes his main thesis clear and convincing, he also, as a corollary, presents a strong argument for the virgin birth itself. He shows that it would have been impossible for this doctrine to have been grafted upon the Christian system from heathen sources. No more could it have come from a Jewish source, if it is an invention. He shows how different in purity of conception and portrayal is the Biblical representation from the heathen narratives and myths of supernatural births. We believe our author might have strengthened his argument (pp. 111, 112) on the Hebrew word for virgin (*almah*), had he cited Dr. R. D. Wilson's findings on this subject in *The Princeton Theological Review* for April, 1926. However, Bishop Cooke's book may have been in press before Dr. Wilson's article appeared. The author of this cogent and opportune book is thoroughly versed in Biblical criticism, and deals with his subject in a masterful way.

ADDITIONAL BOOK NOTES

From the Lutheran Publication House, Philadelphia and New York, three beautiful and timely services have come to hand. First is "The Story Ever New." Is not that a winsome title? The service is entitled "A Christmas Pageant, with Tableaux Vivant and Carols." The author is Rev. Arthur H. Getz. There are six scenes, all of them connected with the story of our Lord's nativity. Full directions are given for presenting the pageant. 25 cents; $2.00 per dozen.

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The third of these services is a musical one. It is not intended for a pageant, but is a Christmas service for Sunday and week-day religious schools. The arrangement has been made by Emma Hoppe Hunton, one of the well-known writers of the Lutheran Church. Interspersed with the beautiful musical numbers are relevant responsive readings from the Holy Scriptures. The whole service carries the real Christmas spirit and atmosphere. Eight cents per copy; 60 cents a dozen; $4.00 per hundred.

We have received a book entitled, "The A B. C. of Evolution," by Vance Randolph. This is the same title as that of Joseph McCabe's well-known book, published in 1921, (copyright, 1920). Did not Mr. Randolph and his publishers know that this title had been preempted by Mr. McCabe? Anyway we shall not waste time and space in reviewing the book. It simply repeats the stock material of the evolutionists, which we have dealt with so often in these columns that we shall spare our long suffering readers the weariness of constant repetition.

The Scriptures and the Mistakes of the Critics. By W. Bell Dawson, M.A.,D.Sc.,F.R.S.C. The Bible Institute Colportage Association, 826 La Salle Street, Chicago. 10 cents each. 12 copies, $1.00.

Dr. Bell is not a minister or a professional theologian, but a layman and a scientist, and a member of several academic societies. However, he is an earnest believer, and has made acute and technical investigations of the literary and archeological proofs of the historicity of the Bible. It is most gratifying to read after him. He commands a facile style, and has the necessary technical information ready at hand. Like Sir William Ramsay, Dr. Arthur I. Brown, Professor George McCready Price, Giorgio Bartoli and several other competent laymen, he has discovered the Bible to be true by experience and research, and so feels divinely called to come to its defense against the discounting critics. And it is almost amusing to note how often, according to his showing, the critics have been mistaken and the Bible has turned out to be right. There is no other way to account for the historic accuracy of the Bible except on the ground that the Biblical writers possessed authoritative knowledge and were divinely inspired. This booklet is one of the best defenses of the Bible that has lately come from the press.

* * *

Barthold Georg Niebuhr (1776-1891), one of the most acute historians, critics, and philologists of modern times, was swayed at times by the problems of unbelief, but in his latter days he wrote: "I will have none but the God of the Bible, and my son shall be taught to believe in the letter of the Old and New Testaments, with a firm faith in everything I doubted."

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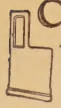

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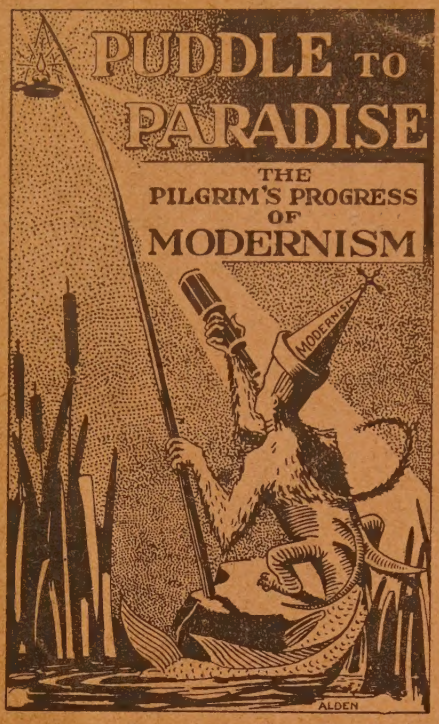

Editorial from the Christian Leader

We quote in a condensed form and emphasize one paragraph of the strong statement of Editor (Rev.) T. Q. Martin.

"I have in my possession and have read with thrilling interest and real profit, three little books, —Puddle to Paradise, Jocko-Homo Heavenbound and The Toadstool Among the Tombs.

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Puddle to Paradise

(Same author) has eight picture parables, every one of them a hard hitting sermon. Speaking of these two books, the reviewer for BIBLE CHAMPION says—*"We do not know of another author who has pointed out the impossibilities and absurdities of the theory (evolution) more keenly, and to our mind, more forcibly."*

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